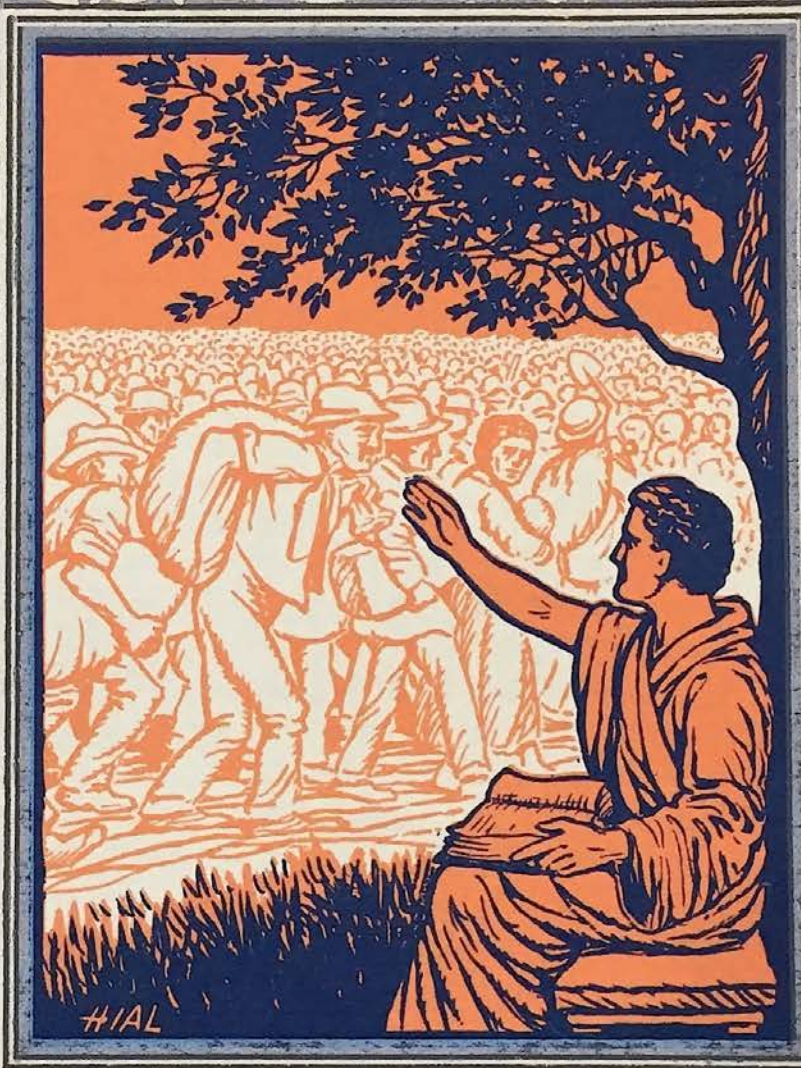


Reality

Consciousness has Many Octaves
and All Together Produce Reality

FEBRUARY

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A Pelley Publication

THE VALIANT DOCTRINE

ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes Truth anew, flashed unto humankind as a beacon in vast darkness. Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge. Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors. Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city. God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness. Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled. God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors.

The Pelley Printing-house

located in the little southern city of Asheville, in "the Land of the Sky" of western North Carolina, specializes in a peculiar type of publishing.

¶ Just in case you haven't heard, it was founded back in 1935 to print the esoteric and economic books and monographs of William Dudley Pelley, ex-newspaper owner, novelist, and founder of The Silver Legion of America.

¶ Pelley had incurred the undying animosity of the great alien financial interests that dictate the policies of most of the publishing firms in North America by a merciless expose of their nefarious activities behind the 1929 Depression and political New Deal. They were out to "get" him and silence his pen by denying him the ear of the public.

¶ Pelley accepted the challenge in this situation by mantling his own plant, hiring his own workmen, producing his own books and periodicals, and creating his own market by mail.

¶ The firm, operating under the name of Pelley Publishers, has been printing and circulating tons of literature over three to four years. It has metamorphosed the spiritual and economic ideas of tens of thousands of bedeviled citizens—who have had no other means or recommendations for rebuilding their cruelly disrupted lives.

¶ It means fearless and unfettered information on every conceivable spiritual and sociological subject, put out in the most exquisite dress that the printing art can devise.

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¶ If you are tired of propaganda, conventionality and blither in current literature, and want wholesome, refreshing, inspiring, and truly thought-provoking reading matter, the like of which you have probably never seen before, you should get intimately acquainted with the rehabilitating work this publishing firm is doing. The identity and character of those who have tried several times to suppress and halt it, authenticate the integrity of the project and recommend it to your sincere patriotic attention and support.

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EARTH COMES

YOU may consider this page an advertisement for a new book or not, according as it strikes you. I prefer to regard it as an informal chat between ourselves, to which the new book is merely incidental. ¶ Some thirty days ago, down here in Asheville we completed the first year of doing our own publishing. During my strange career I have owned or conducted something like eight different printing shops and newspapers. But all of them were crass commercial plants, conducted to make a living, taking whatever work they could get. In the back of my head, throughout my experiences with all of them, I carried the aspiration to one day put together a printing-house that should be especially adapted to doing nothing but my own publishing. Moreover, that publishing was to consist of nothing but exquisite periodicals and books, compiled as artistically as papers, inks, and average machinery could devise. On the 23rd of the past October I completed my first twelve months of owning that plant and took a survey of its first year's product. ¶ We have turned off four standard volumes in this plant in the year that has passed, forty-eight issues of *Liberation*, twenty-two issues of *Little Visits*, and twelve numbers of *Reality*. Something like 30,000 impressions a day from our automatic presses, for 306 working days, should have resulted in a formidable pile of printed material. Alas, all I have to show for the effort of the whole of it is some twelve leather-bound copies of *Behold Life* in my private library, something like seventy-five copies of *Thinking Alive* in the leatherette edition, an odd five hundred sets of *Nations-in-Law* which I expected would move slowly anyhow, due to the fact that the work never was intended for the average reader, and around ninety copies of *Bright Trails*, the bound and illustrated edition of the Famous Explorers volume of *Little Visits*! Here and there on the shelves of the stockroom are file copies of *Reality*. Everything else is practically sold clean! ¶ On the whole, it rather looks as though there was a decided demand for our products. Now the question arises, how about 1939? ¶ Well, I propose to start 1939

with the publication of the third volume of the deluxe esoteric series, *Earth Comes*! In *Behold Life* I tried to sketch the whole design of Cosmos for earthly life, to give a fully-rounded idea of what the Liberation Doctrine was all about. In *Thinking Alive* I started to elaborate the opening chapter of *Behold Life* into a book in its own right. It was pretty deep for a lot of folks, but they seem to have survived it and are begging for more. Now, it's time to give them more. In *Earth Comes* I'm going into the marvels of the manufacture of Free Energy, showing how it operates at the command of Thought and begins to coagulate into materials that assume the form of planetary worlds. All of us like to know where this planet on which we operate, came from anyhow. Figuratively speaking, in *Earth Comes* we're going to bring the planet into existence and set it as a stage for all the metaphysical marvels to be subsequently enacted on it. ¶ During January, too, if the Roosevelt Administration doesn't contrive to plunge us into a war with Hitler to make him give Germany back to the Jews, I'm hoping to put out a 75c edition of *Behold Life* and a 50c edition of *World Hoax*. Further than that, with our periodicals increasing in circulation, I'm not trying to plan at present. ¶ So, if you're compiling your shelf of Pelley books, I'm hoping you're going to enjoy *Earth Comes* and keep up the tradition of Pelley books' being hard to get because they sell up so clean. ¶ The price of *Earth Comes* is going to be \$4 postpaid. If I didn't think the volume was going to be worth that much to the both of us, I wouldn't be putting that much value into it. If you haven't got the \$4 in the old Sugar-bowl just now, with Christmas raising hob with everybody's finances, remember that you *can* get the book on a dollar down payment and the other three dollars stretched over three months. But, as a final word, you'd best get your order in. *Earth Comes* will be just as hard to get as any of the other deluxe volumes within two to three months. Remember that I said it. On the whole, I'm rather proud that overstocks of these volumes aren't sold in Jew drugstores alongside paregoric!

WILLIAM DUDLEY PELLEY



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*that People ask most frequently
about the Jews : with the Answers*



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Nobody is Going to Make You Return to Earth-Life Till You Get Ready to Do It of Your Own Free Will

¶ The reason that most people fight the notion of making a repeat visit to mortality at some time in future, is because they don't understand what actually happens. They get it mixed with Hindu Transmigration.

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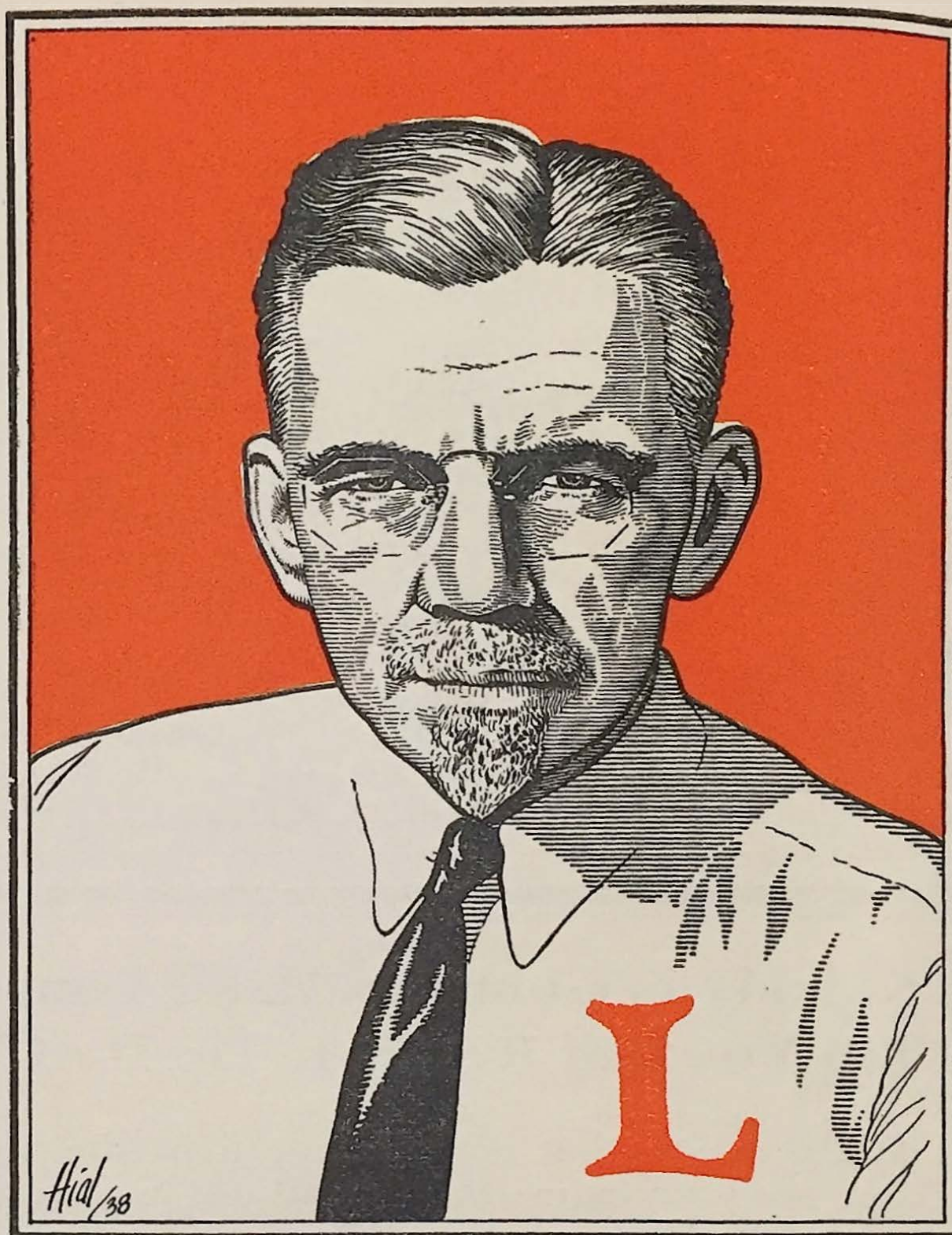
Asheville, N. C.

Why not read the *FULL* details of "Seven Minutes in Eternity"?

Thousands of people read the article, *My Seven Minutes in Eternity* in the AMERICAN MAGAZINE without being aware that it had been radically chopped and shortened to fit the space which the magazine had available for it that month and issue. There is another version of *My Seven Minutes in Eternity* that has not been chopped and shortened. It can only be found in the complete autobiography of the Author—

"The Door to Revelation"

Two years ago this autobiography of the Editor of REALITY was bound in mimeographed form and 500 copies sold to Silvershirt leaders throughout the nation. Today, at the beginning of 1939, the popularity of the PELLEY PUBLICATIONS is becoming so great that a large press-printed edition of Pelley's life-story has been produced and will be ready for delivery during the month of January. In this life-story you will find a version of the Seven-Minutes Experience that will amaze you, due to the book-space available for ample narration and the background for the Experience which is delineated in the pages that precede it. In short, you cannot understand *My Seven Minutes in Eternity* without reading something like 200 pages of THE DOOR TO REVELATION. Incidentally, the autobiography in its new form will surprise and delight you. It has been done into 500 pages, the same margins and general format of *Behold Life*, *Thinking Alive*, and all the other Pelley books. The popular \$2



edition is printed on white paper and bound in silver-gray cloth. The illustrated \$4 edition is very "deluxe"—being done on deckle-edged paper with headings and chapter initials in color. The \$4 edition is bound in wine-red leatherette. There will be a few choice copies of the latter edition done in full red sheepskin, tooled in gold, priced at \$10.

**No reader of Reality should be without his
copy of this story of Pelley's life**

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Reality

Magazine

Volume II

FEBRUARY, 1939

Number 5

Religions are Unfoldments

HUMANITY has a strange weakness for assuming that each of the great religions has been God's personal and direct revelation to earthbound man. ¶ Research establishes that nothing of the sort is true. ¶ History discloses that each of the world's major religions has evolved from the rebellion of some fearless soul at the current notions of his times concerning the origin of life and its purposes. "What you think or believe is not true," declaims this fearless soul, "and I not only give you my reasons for my conclusions, but I also offer you a more rational hypothesis for the origin of life and its ultimate destination."

This fearless soul addresses himself to mankind at large, but it has ever been the intimate few about him who first accept that his hypothesis has points. This little handful goes forth, and each individual helping to comprise it seeks to convert his intimates. Presently, if such hypothesis be alluring, there are twenty, a hundred, a thousand, who have altered their concepts to conform to the thinking of the original declaimant.

Next, in the exact ratio that converts are won away from established orthodoxy, the proprietors of current theological establishments attempt swift extermination of the "heresy."

The proprietors of current theological establishments affect to be defending God and the celestial hierarchy in this, but actually they are defending a system that gives them lucrative jobs.

So, to defend the system that supplies them with lucrative jobs, they persecute the heretics with fire and zeal—and that feeds strength to the heresy itself. All religions expand and strengthen to the precise degree that their converts are endangered.

To escape the rigors of such persecution, converts gather up women, children, dogs, and chattels, and hie them doughtily to distant precincts.

Wherever they settle, there they give voice to their mighty indignation that they should have been subjected to persecution in the first place.

Bodily jeopardy—because they have dared accredit antagonistic



concepts—has been the most important thing featuring their petty careers to date; therefore in a group hysteria they tell the details loudly to whosoever harkens.

Sympathy engendered for the would-be victims crystallizes in wider circles of converts.

Presently there is news of the spread of the new doctrine, or the new faith, coming in from the four points of the compass, and men say: "Surely God Himself must be behind this thing, else this expansion could never be happening."

God Himself is too busy projecting celestial systems 200,000 light-years beyond the milky way to pay the slightest attention to any of it; the new religion is simply following a pattern as old and established as society itself. In time, the progenitor of the altered doctrine—or the new faith—is lost sight of, or canonized, or deified; his life and speakings become vaguely traditional.

As the new sect expands, new jobs are created, new Masters of the Wisdom ascend into seats of Old Authority, persecution is overcome or dies out, the new system crystallizes, the stage is all set for another fearless soul to approach the ramparts of organized orthodoxy and cry: "What you think or believe is wrong, and I not only give you the reasons for my conclusions but I offer you a more rational hypothesis for the origin of life and its ultimate destination."

So it has been since the Dawn of Year One; so it will ever be, so long as evolving spirits unfold in their Godhood to higher and wider concepts of eternal benefactions.

Religions are man-made revolts at crystallizations of human thinking; they are Holy Spirit's expedients for keeping spirituality in flux; they are the flats of Omnipotence for harrowing the soils of human intercourse that fresh vegetation may flower constantly.

¶ Of course the purveyors of the doctrines supplanted are certain—during the process of supplanting—that society is degenerate and that the Devil is in the saddle.

All heretics must be satanic.

So the eternal drama plays, generation after generation, age after age. ✠ ✠

Always the concept that tends to disrupt the existing order must be born of Dark Forces.

Naturally the ecclesiastical potentates want a religion that is changeless, for it means that their sinecures are rendered everlasting. ✠ ✠

But God will not have it!

Twenty-one hundred and fifty-six years seems to be the average span of solar time between the advent of each fearless soul, striding in from mountain or desert to tell humankind that its thinkings are erroneous.

Yes, religions are man-made things, and history discloses that each of the world's major faiths has evolved from the rebellion of some fearless soul at the current notions of his times concerning the origin of life and its purposes.

Why should we not admit at once this attestment of the ages and not waste our holy substance in combating a Pattern that God has ordained for human evolution since He first busied Himself with celestial affairs 200,000 light-years east of Betelgeuse?



Do You Know that the Devil is Only 2,569 Years Old

IT REQUIRES an effort of the imagination to conceive of a time when throughout the whole earth there was not a nation, a religion, or a human being that held the slightest notion that such a personage as the Devil existed. ✠ ✠

People who have not probed deeply into theological fundamentals, take it for granted that the Devil—like God—has always existed.

They are pathetically unaware that the personage of the Devil is a modern creation, that we know the man and the religion that first introduced him into human thinking, that he is not more than three thousand years old as a theological concept, and that men were born, and lived and died, for something like a million years on this planet, with no more suspicion that Old Nick had any existence than they entertain suspicion today that mayhap the earth is square, that it lays eggs like a turtle, or that its floods and droughts and riots are decreed by an ascended master named Jones who once was an alderman in Haverhill, Massachusetts.

If ever there was a silly and childish notion introduced into human philosophy to plague the spiritually illiterate, it is this theological fairy tale that all the evil in the world is under the control of a perverted god with cloven hoofs and a forked tail who presides over a celestial concentration camp for incorrigi-

bles whom God won't have in the orthodox heaven.

It is one of those vicious superstitions that have gotten into the thinking of the race, born of a need for explanation of the ills to which poor mortal flesh is heir because the fundamental truths of earthly revisitation are so vigorously suppressed. ✠ ✠

It is high time that those of us who are graduating out of the kindergarten of spiritual thought, should view the notion of the Devil as the hypothetical scapegoat that he is.

THE MAN who discovered the Devil, and, incidentally, Paradise, the Final Judgment, and the Resurrection of the Dead, is one of the most interesting characters in the history of religions. ¶ His name was Zoroaster, and the Zoroastrian tradition, corroborated by Arabian sources, places the beginning of this prophet's public teaching something like 272 years before the death of Alexander the Great—which would definitely locate the birth of Zoroaster at 660 B. C., and his death at about 583 B. C.

The Greek classics, through a mistake, dated him at 6000 B. C., and Theosophical writers often claim an antiquity of approximately 20,000 years for him. From a single word in an Assyrian inscription some scholars date him at

least 1000 B. C., but the two greatest authorities to date, Casartelli and Jackson, after painstaking research, take as correct the traditional date of B. C. 660-583.

The place of his birth was somewhere in the western part of Iran. This would make him a native of what is now modern Persia.

Racially Zoroaster seems to have come of that white Indo-European stock which at the dawn of our recorded history had divided into two great sections. One was spreading west to settle Europe, the other, the Aryans, were settling half in Persia and half in India.

It is no small task to discover the historical Zoroaster, just as it is no small task to discover the historical Jesus. The reasons for both lie in the fact that civil or historical authorities rarely record the careers or works of religious personages during their lifetimes—any more than the United States Government today goes out of its way to record the careers or works of modern religious founders like Joseph Smith or Mary Baker Eddy. Scholars have even doubted Zoroaster's existence, and even some who admit his historicity despair of ever finding the man behind the myths. But careful scholars have patiently studied the Persian scriptures called the Avesta, and in the Avesta the real personage has been located. In the seventeen Gathas, or psalms, the oldest part of the Avesta and which some students think were written by Zoroaster himself, a consistent and powerful character stands revealed to us.

Zoroaster founded the religion known as Zoroastrianism, today the smallest of the world's living religions, with about ninety thousand adherents in India, known as Parsees—the Indian term for Persians—and a few thousand faithful Garbars near Yazd in present-day Persia. All unknown to millions of devout Christians, this man exerted a mightier influence on their faith than the Israelite, Moses.

Take away the Devil, Paradise, the

Last Judgment, and the Resurrection of the Dead, from Christianity, and what have we left? Yet if Zoroaster had never lived and taught, Christianity probably never would have known of them.



IN the evolution of modern religion, the Devil has played a useful role, yet historically he came into existence with Zoroaster's need of arousing in mankind a hatred of unworthy things. The Devil was really Zoroaster's object lesson to teach his disciples ethical discrimination. The doctrine was a valuable device for focusing primitive thought upon the importance of recognizing and overcoming evil.

Upon the devil, during his comparatively short life, have been concentrated moral indignations that otherwise could have had no exercise. Much as we deplore the superstitions attaching to the existence of the Devil, we must admit that—historically—men seem to have been obliged to learn to hate the Devil before they could learn to love God. † †

The danger in this business, comes in the fact that men may fear the Devil so much that to all intents and purposes they worship him negatively as they worship God positively.

That is precisely what has happened down here in this twentieth century.

The Devil, in men's current theological thinking, has truly been put upon a par with God. God has first pickin's at all earth's worthy souls and takes 'em at mortal death into heaven. All whom God doesn't want apparently are pitched off a cloud into the Hot Place, thousands of miles "below," and the Devil can thereafter do with 'em whatsoever he elects. The Devil is thus on a par with God in his jurisdiction, only the devil has always gotten the short end of the deal as to the spiritual quality of the subjects consigned to him.

It has been a convenient way to dispose of the human goats in the Hereafter, as distinct from the "sheep"—and beyond it men do no thinking.

The whole business is not anything to be thought about, anyhow, much less investigated. It is something to be believed, and whosoever believes it not is slated to come under the jurisdiction of the Devil, anyhow.

So things are nicely fixed up, thank you, and have you paid your pew-rent recently? 🌿 🌿



WE lack the space here to go specifically into the details of Zoroaster's life. If you want the unabridged story, you can get it in the 44th Galahad Lecture:

"The Man Who Discovered the Devil."

His christened name was Zarathrustra—or "Zarath, the Camel Tormentor."

His father and mother had the strange names of Pourushaspa and Dughdhova, and tradition traces his genealogy to Gayomart, the Adam of Iran mythology. It is interesting to note in this connection that Zoroaster's lineage is traced to Gayomart through his father, just as that of Jesus is traced by Luke to Adam through Joseph.

It shocks many devout Christians to be solemnly assured that the only authentic story which we possess of the life of Jesus is the New Testament Book of Mark, and the Gospel according to St. Mark opens directly with the Baptism and beginning of the Ministry. The Book of Matthew, purporting to contain the details of Christ's life before He was thirty, is almost a complete "steal" on the life of Zoroaster.

The Wise Men who attended upon his birth—with their gifts of frankincense and myrrh—the astounding of the Temple elders with his wisdom while yet a boy, the withdrawal into the wilderness and the temptation by Satan—all these are of record in the Avesta, of known record five to six centuries

before the Star was supposed to have arisen over Bethlehem.

Zoroaster's testing in the Wilderness was somewhat different in detail from Christ's, however. The story goes that early one morning when Zoroaster was about thirty years old, he stood upon the bank of the sacred river Daiti. As he lifted some of its holy water, he suddenly saw a figure coming toward him from the south, bearing a shining staff. It was the archangel Vohu Manah, nine times as large as a man. He bade the enrapt Zoroaster lay aside his body and follow him to the audience room of the great Ahuramazda and his holy angels. Ahuramazda means Lord of Wisdom; but truth and light seem to have been almost interchangeable in the prophet's vocabulary, and light and fire came to play a very important part in Zoroastrianism. Parsees today deny that they worship fire and it is true that they have been remarkably free from idolatry all through their history. Yet they do give fire the central place in most of their ceremonies. This is not to be wondered at, since Zoroastrianism is the great religion that came to flower under the Sign of Aries, the Fire Sign, preceding Pieces, the Water-Sign.



OUT of this celestial visitation came a great contribution by Zoroaster to the evolution of religion, namely the belief that some great day the Lord of Truth and Light would triumph over the Lord of Evil and Darkness. This Lord of evil and Darkness was called Ahriman—and he was, and is, the world's original version of the Devil. 🌿 🌿

The Jews, carried captive to Babylon, came into contact with Zoroastrianism there, and Old Nick became an incorporation into the Jewish holy scriptures.

☪ But Zoroaster invented him, some 2569 years ago come Michaelmas.

Of such is the life-and-death faith of millions built!



Why Faiths that Survive are Slow in Making Converts

BEWARE the new religious movement that hits a country like a bombshell, flowers overnight, draws its thousands or tens of thousands, and seems to sweep everything before it in a mass hysteria of spectacular fanaticism. History attests, almost without exception, that such social eccentricities are always short-lived. Faiths that endure, that are to alter the philosophies of generations, make their first appearance "as a cloud no bigger than a man's hand," gather converts with painful slowness, and build for the centuries with the blood-spattered stones of persecution and martyrdom. How often have we of this current generation heard of some new spiritual counsellor, some spectacular metaphysician, some author of religious books, who causes a season's sensation by his researches in Spiritism, raises a passing flurry of excitement among the country's spiritual vagabonds, draws crowds, goes on the radio, and appears to be God's latest gift to a world seeking novelty in its theological concepts quite as much as it seeks novelty in its movie entertainment. "Look at Brother and Sister Whoozis!" cry the esoteric excitable. "They're going over like a house afire. Why, last Sunday night in Los Angeles I heard that they filled the Shrine Auditorium with seven thousand people!"

The idea seems to be that a male and a

female messiah have hit the earth, because a good publicity build-up has filled Shrine Auditorium to capacity. Brother and Sister Whoozis are encountering no opposition. They are taking the country by storm. And little Willie Whoozis comes out on the platform dressed like the cutest adolescent angel and puts on his act with Paw and Maw till seven thousand goofs are about melted to tears. In fact, the combined Whoozis family have an ace-high, water-tight metaphysical monopoly that, in the language of our times, is the cat's pajamas. ✿ ✿

And what's become of the metaphysical wonder who held center-stage season before last, and before the coming of the Whoozis messiahs? The Whoozis menage eclipsed him, that's all. He went out like a light and hasn't been heard from in two to three years. It must go to prove that he was a phony, else why didn't he too draw his Shrine-Auditorium-filling thousands and hold 'em in the face of the Whoozis competition? ✿ ✿



LHIS sort of thing keeps up, year after year, decade upon decade. If it isn't the Whoozis Family, it's the White Priestess who tries to induct life into a corpse amid the wastes of Nevada desert, or the Knight of the Purple Bathrobe who holds forth in Florida—and handles a choice assortment of house-

lots on the side. None of 'em "seem to get anywhere." Each periodically "steals the other's thunder." All of 'em had Lemurian theophanies on the sides of Mount Shasta, or were told straight from God Himself that theirs is the only pure and undefiled revelation made to the current generation, that they shall never lack for money or disciples—particularly well-to-do disciples—and that all things considered, the eternal verities would be a bust if they had not been raised up to show humanity the one and only Path.

Spiritual vagabonds, people always seeking new messiahs in this age as in every age, follow these Periodic Potentates of the Higher Thing as gamblers trek in the wake of circuses, or retired Iowa carpenters buy trailers in the autumn and join the motor cavalcades to Miami, Florida, or Long Beach, California. Granted that any one of this annual crop of metaphysicians actually has a new and vital message, the crowds who acclaim him don't tarry long enough to digest his message anyhow.

¶ More than all else, it never occurs unto the least of them that perchance—in behind the scenes—the build-up that fills the Shrine Auditoriums with such record-breaking crowds is financed by groups of predatory Jews, anxious to back or promote any new religious racket that takes the edge off the Christian message and succeeds in substituting some bewhiskered Assyrian for the Carpenter of Galilee.

Still, that's not the point.



IT IS not permitted to the people of a given generation to decide—much less to know—which of its current spiritual counselors is to found a movement that flowers up the centuries. The world has had sects, cults, and "mysteries" since Noah tumbled out of the Ark and was handed a card inviting him to come and hear Swami Lumbago give

the first of six lectures that evening on the Cause of the Recent Wet Spell but the religions that have endured, have been instigated by men who never in the wildest flights of their hectic imaginations thought they were doing much more than cleaning up the political graft in their immediate local neighborhoods. ✿ ✿

The fact that Brother and Sister Whoozis seem to have made esoteric hash of the erstwhile popularity of Nevada Susie, or that Nevada Susie in her turn doused the spiritual glims of Miraculous Mike the Massachusetts Mystic, means nothing whatever. Nothing, that is, excepting that—spiritually speaking—great masses of people are pathetically frenzied and turning from the sterilities of modern theology in search of most any sort of doctrine that they can truly get their teeth in.

It is actually nobody's province to declare that this or that spiritual counsellor has gone out like a light—because he or she is no longer the nation's spiritual idol that season—for great teachers, like the movements which they unwittingly instigate, are usually judged for enduring worth according to the nature of the opposition they call up. ✿ ✿

If a man come forth from the monastic mazes of mysticism, attract his hundreds and then his thousands, and soon is addressing his tens of thousands, and if he go straight up the ladder of ribald popularity, so that all doors are opened to him and scarcely a brick is heaved at his top hat, watch him!

There is a colored gentleman in the esoteric woodpile somewhere. He is probably grinding axes that ulterior forces particularly want ground.

And if another man come forth from the mazes of mysticism, attract his hundreds and then his thousands, but is ingloriously set upon, attacked, persecuted, suppressed, watch him too! But watch him for a totally different reason. People may fall away from him, he may lose his popularity; critics may say,

"If his message had truly been of God he wouldn't have encountered such ruinous opposition."

But chances are ten to one that he did have something, or that his message was of God, else he wouldn't have been considered of sufficient importance to invite the squelch to start with!



MOSES was something like forty years getting the Children of Israel to accredit his claim that God had spoken to him from a Burning Bush in Midian. Jeremiah's life was one long martyrdom to principle, a heroic tragedy of such noble dimensions that only Akhenaton or Socrates or Jesus may be spoken of in the same breath. Christians like to think that their Christ was given to three years' ministry, then was crucified, and two weeks after the Crucifixion the Jews of Palestine commenced to forsake the Sanhedrin and swell the ranks of the Nazarene's followers by thousands.

Actually, for twenty-five years after Calvary the little band of twelve disciples was all that remained to attest that Jesus of Nazareth had lived or taught at all. And when at last Christianity "got sand under its drivers" and started going places, it wasn't any one of those twelve disciples that whipped the Christ doctrine into the fundamentals of Christianity as we know it, but an invalid tent-maker who had never seen Jesus in the flesh—Saul of Tarsus who later became St. Paul.

And the religion founded on the alleged teachings of Christ by the erstwhile Saul of Tarsus wasn't Christianity but Paulist Ebionitism, at that!

For twenty-five years after the ignominious death of Jesus, His doctrine was—to all intents and purposes—as dead as His body. Hundreds, nay thousands, who had heard the Galilean in the flesh, or made up the grandstand while He did His miracles, must have

remarked among themselves during that quarter-century: "You recall that Nazarene Carpenter who appeared for some thirty months with the claim that He was the Son of God? What a princely flop He turned out to be! It just goes to show, considering the crowds he attracted for a time, that the world's annual crop of suckers has in no wise fallen off!

Then there was Zoroaster.



THE FOUNDER of Zoroastrianism was thirty years old before any one ever heard of him. These years are comparable to the "eighteen silent years" of

Jesus from the appearance in the Temple at twelve to the beginning of His ministry at thirty. Then Zoroaster had his vision and revelation. But ten years more were to pass before the founder of the great religion of the Sign of Aries had secured his first convert. And wonder of wonders, it was a relative! ¶ His own cousin, Metyomah, adopted the faith.

There is something intensely human in Zoroaster's despondent cry: "In ten years only one man has been attracted by me!" And yet, after that conversion and fit of human despondency, within five years no less a personage than King Vishtaspa himself had been won over to Zoroaster's doctrine. After that, worldly success was a matter of arithmetic.

Yes, we may well look askance on the religious teacher who wins a quick, easy, and profitable following.

The history of the world's religions bespeaks quite the reverse.

Remember what Fame said to the poet: "I have a rendezvous with you! Meet me at the little grave behind the poorhouse at the end of a hundred years!"

¶ It is doubly true of men who introduce new spiritual systems altering human lives to still richer unfoldments.

¶ True teachers are martyrs first and spiritual instructors afterward!



Do You Know what Christians Owe to Zoroastrianism?



HERE are people who accept a religion as they find it, subscribe to it because the mass of people around them subscribe to it, and concur in the absurdity that it is unpardonable sin to inquire into it and ascertain if its claims and contentions be correct.

There are other people who are sincerely ready to believe in Truth, to worship a just and merciful God, and to give abject allegiance to any set of principles that helps them to leave the human race in a better moral and ethical condition than they may find it. But they insist on knowing what they are subscribing to, and that the tenets of such faith have a basis in fact.

The first set of people too often label the second set Atheists, Free Thinkers, or Agnostics, when the latter are too canny to "swallow everything whole" because it has been told them by an austere gentleman in a frock coat who draws a comfortable salary for being in mortal partnership with God.

The first set of people, who delight in the designation of Fundamentalists, are too often the exact opposite of being fundamental, or rather, fundamental in their subscriptions and beliefs is precisely what they are not.

They know almost nothing of the "fundamentals" of their faith, where it came from, how it shaped into a faith, or why it assumes the peculiar aspects

that qualify it as a religion to mortals. But the fact, nevertheless, that ten million, or a hundred million, people subscribe to something basically wrong, does not make the error Truth. Nor does the length of time that an error has been running, or been believed in, make it Truth, either.



HE Christianity to which millions of earnest people pin their hope of life and death, is truly a crazy-quilt compilation of Egyptology, Zoroastrianism, Judaism, and the Paulist Triology of Father, Son, and Holy Spirit, the whole concoction flavored with the moral, ethical, and esoteric preachments of one Jesus of Nazareth. And of the four, it probably owes most to Zoroastrianism. ✠ ✠

Zoroastrianism, as already mentioned, was the religion of the Persians some five centuries before the appearance of Christ. ✠ ✠

It was the great religion that came to flower under the Fire Sign of Aries, instigated by a Persian prophet whose family name was Zaruth.

All unknown to the great mass of mortal worshipers, the nature of universal religions undergoes change every 2,156 years, to conform in character to the zodiacal sign through which the earth is passing.

The last three Signs through which the

earth passed, of whose effects in this regard we have historical evidence, were Taurus, Aries, and Pisces.

When the earth was traveling through the sign of Taurus—or the Bull—some five to six thousand years ago, humanity universally worshiped the Bull as the emblem of celestial fertility.

White bulls were walked in all sacred processions, garlanded with flowers, and beautiful nude maidens were “married” to them, or sacrificed to them, as a religious rite. When the Sacred Bull died, its carcass was mummified.

When the earth gradually passed from the sign of Taurus into the Sign of Aries, the practice of worshiping cattle, or regarding the bull as sacred, went into decline.

Aries is the Fire Sign, and religions everywhere partook of fire in their ceremonials. It was thought that burnt offerings were most acceptable to the Deity. Some peoples turned their divine adulation to the sun. The Egyptians and Zoroastrians both came to prominence religiously during this Sign. The word *Is-Ra-El-ites*—or, run together, *Israelites*—meant followers of the great Sun God, Ra.

Throughout all Persia, the Zoroastrians used fire so universally in their ceremonials, always held on altars under the open sky, that the peoples of other nations labeled them fire worshipers—which strictly they were not. The Zoroastrians believed in fire as the great sacrificial purifier, in addition to the practice of propitiating the Deity with burnt offerings.

Over on this side of the Atlantic, while the earth was passing through the fire-sign of Aries, the most advanced peoples, the Aztecs, worshiped the sun literally, and offered human sacrifices to Old Sol in elaborate public gatherings.

☪ Christianity as a religion for Aryan mankind, appeared as the earth passed from the sign of Aries and entered Pisces, the Water Sign, with the official symbol of the Fish. Everything about the new Christian religion had to do

with water, not with fire. Baptism, or consecration for service, was by water. When Christ appeared, He chose His disciples from among fishermen. He walked on the water. He ruled the waves and bade the stormy seas abate.



ODAY we are going out from under the Piscean Water Sign and entering Aquarius, the Air Sign, and universal religion is due to change again ☪

Always, however, vestiges of each declined, discounted, or superseded religion have been left from one sign, to be built into the theological forms of the next succeeding sign. And as a general thing, these vestiges are ultimately held to symbolize evil.

For instance, the Parsees, or Zoroastrians, wanted to represent the spirit of Evil as a creature. So they gave him the general body-form of a human being. But they likewise put horns on his forehead, a barbed tail on his rear, and cloven hoofs on his feet. Thereby all religionists under the Aries fire-sign recognized him as the Devil.

But why did they give Old Nick the forehead horns, the decorated tail, and the cloven hoofs? Because these are physical items having to do with cattle—the Bull of the Taurine sign, if you please. ☪ ☪

The people of the Fire Sign wanted to express the fact that they regarded the old forms of the Taurine religion as insufferable “paganism,” so they designated bull worship as decadent by transferring the horn, tail, and hoof features of the former sacred cattle to the person of Satan.

But when the Christians came along in the Piscean Sign, they did no better. They not only took over Zarath’s Devil, with his disparaged bovine symbols of the Taurine period, but incorporated the fantastic creature into the structure of integrating Christianity.

But that is not all they took over from Zarath and his Persian religion.

They also took over the idea of Paradise, as a place for souls to reside in while awaiting the Resurrection morn, but they also took over the idea of hell as the abode and jurisdiction of the quasi-bovine creature called Satan.

Previous to Zarath, no one had any idea that souls went to any "paradise" on quitting the body, to reside there till the Judgment Day arrived. Everyone supposed—filching the idea from the Egyptians—that souls on death of the body went into a dark, dismal, underground place known as Sheol, where they existed in a sort of coma until it was time for their bodies to be "resurrected" and inhabited again by their resuscitated spirits.

The early Hebrews, moving from place to place and nation to nation as they were run out of one land after another by wrathful Gentiles for predatory practices, "borrowed" the current religious ideas from the lands wherein they had thus temporarily resided, and from the jumble of them, laid the foundations of what we call Christianity today. Zarath, or Zoroaster, taught that there were two worlds after death, one for all the good people under the rulership of Auramazda, the God of Light and Wisdom—whom the Egyptians had never heard of, by the way—while all the bad people were consigned to the demonic supervision of Ahriman, or Satan, or the Devil—the personage who still went about wearing the bestial accoutrements of the Taurine period.

So we have the apparent contradictions in Christian dogma of our good relatives' being in heaven at the current moment, and most of our best enemies frying in hades under the jurisdiction of Ahriman, while running through these acceptances is the paradox that sooner or later a mighty trumpet is due to blow and all the "dead" are scheduled to come out of their graves, and passing before Auramazda to be "judged." . . .

What becomes of the people already supposed to have been judged—and

rewarded with heaven or punished with hell—is not explained. We are supposed to overlook that inconsistency.

Christianity has even gone back as far as the Sign of Taurus and its strange cattle-worshiping religion for such phrases as "Washed in the Blood of the Lamb." What is meant by this strange reference: Washed in the Blood of the Lamb? What lamb? And what a mess to wash in the blood of any creature whatsoever?



DURING the earth's passing through the sign of Taurus, the prevalent religion contained the paganistic rite of building a scaffolding strong enough to hold the weight of an animal. The candidate for the benefits of the prevalent faith, stripped naked and stood beneath the platform. Then the animal's throat was slashed, and the contents of its arteries permitted to wash down over the candidate's unclad body.

The idea was, that somehow or other, under the stimulus of religious fervor, the neophyte partook of the qualities of the animal thus butchered, by merely having its gore drain down his flesh.

If a man wished to be procreationally fertile, and acquire qualities of courage and physical stamina, the animal thus butchered above his head was a bull. If a person desired to acquire traits of patience, docility, meekness, and inoffensiveness, the animal butchered above his head—without an umbrella to divert the contents of its arteries—was a sheep. *✿ ✿*

"Washed in the blood of the lamb," therefore, had reference to the outdated and decadent Taurine custom of acquiring the characteristics of innocence and gentleness supposed to be peculiar to lambs by going beneath the scaffolding and allowing the blood of a baby sheep to drench him and give him the baby sheep's characteristics.

It was Zoroaster who changed all that! Zoroaster's doctrine had four main

tenets: Worship Auramazda; Magnify the archangels; Damn the demons; Marry your nearest relative. No one had ever heard of archangels or demons before Zarath came along and announced that they existed, but the Paulist Christians—being mainly Jews—thought that it was a good idea to have Zarath's archangels and demons to give tone to the new religion, so into it went archangels and demons and whosoever failed to believe in 'em had better not meet another Christian in an alley after dark. ✿ ✿

When we turn to the New Testament, we find in the beginning of Matthew, that the first visitors to the cradle of the infant Jesus were Wise Men from the East who said that they had "seen His star" and come to worship Him.

The Greek word translated Wise Men is "magi"—which enables us to identify these dignified travelers as Zoroastrian priests. ✿ ✿

Small wonder early Christendom rejoiced at the story that priests of this ancient religion had brought to the feet of the Christ-child precious gifts of gold, frankincense and myrrh, perhaps thus expressing their hope that this babe was the Saoshyant, or "savior," that Zoroastrianism had so long awaited.

But Christianity got more than gold and perfumes from the followers of the prophet of Persia.

When this Babe grew to manhood, fulfilled His ministry, and was dying on the Cross, one of His last sentences revealed alleges that He expected to go immediately to "Paradise."

Now Paradise was the Zoroastrian abode of the blessed after death. The very word was Persian. The place where Adam and Eve lived was not Paradise, as we sometimes call it, but a "garden." Paradise, a separate place for the good, was not appropriated by the Hebrews as a religious notion till they had taken both the word and the idea from the Zoroastrians whom they met in Babylon during the Captivity.



WE should not pass slipshod over such fundamentals. People everywhere are asking today: "What's the matter with Christianity, that it fails to show itself more potent for spiritual consolation in times like the present?"

¶ The trouble with Christianity is, that it isn't the religion of Christ, as He uttered it. It is a theology made up of a jumbled mass of arguments, theories, and remnants of ancient religions under other zodiacal Signs. The ethical truths taught by Christ to His disciples constituted something so new in the earth-scene that people couldn't make the shift too abruptly; they had to borrow rites and ceremonials from outmoded faiths, and try to incorporate them into the new faith, or somehow the new faith wouldn't actually be Religion. ✿ ✿

Jesus taught anti-Semitism, and reincarnational mysticism, both of which were anathema to the potentates and masses of His day—hence His assassination. ✿ ✿

We are currently living in days when true Christianity is about to have its first real attempt at practice in the history of modern times. Under Aquarius we shall see all the old Egyptian-Taurine and Persian-Arietine ceremonials drop away, and religion shall become mental, spiritual, mystical, and psychical, consistent with the Air Sign under which humanity is now traveling.

¶ But take the terminology and ceremonials of the ancient Parsees out of Judaism, and then take Judaism out of Christianity as conceived today, and that which would be left would scarcely be recognized.

Really, it has required something like nineteen hundred years for humanity to prepare itself for pure Christianity.

¶ And the true religion of Christianity may seem so new—as aforesaid—that it will scarcely be identified.

Real Christianity is an Aquarian religion. And it hasn't arrived yet!



Does It Make any Difference What a Person Believes?



ONE of the most curious phenomena in human life is the item of so-called Religious Belief.

A visitor from some other planet, or from another system of Thought, would doubtless decide it to be very strange conduct indeed for spirit-souls, housed for such comparatively short mortal periods in fleshly bodies, to make such a continual fuss and pother over what various castes of them hold to be true in the matter of the universe's origin, its Creator, and what the attitude of mortals toward both should be.

Looking dispassionately at the human scene, such a visitor might comment: "One man holds that the universe was created in six days and the next man holds that it must have been two hundred million years. Not being able to prove either figure conclusively, they proceed to fight about it and bash one another's heads. The prevalent creed says that four thousand years ago, in a Garden in Mesopotamia, a woman ate an apple which she had been forbidden to eat, in consequence of which a righteous Teacher had to be slaughtered on crossed timbers of wood some nineteen hundred years ago to make the moral score come out right. Somehow or other present-day human beings 'sinned in Adam' four thousand years ago in that Garden, but twenty-one hundred years later, by that brutal exe-

cution in Palestine, the same present-day humans 'entered divine atonement and received everlasting life.'

No one can explain just what sinning in Adam means. It is most confusing, and doesn't seem to get anywhere, but these mortals appear to take it all quite seriously and torture people who are disposed to doubt it. They do this with joy. One religion says that when spirits slough off the physical encasement, they go to Purgatory—from which their surviving relatives must pray them out at a price—while another sect says that they go to Paradise, gratis, where they wait for the crack of universal doom, when all of them are judged. Millions, on the other hand, accept that their dead relatives have graduated out of the body into heaven already, and are playing upon harps in vast serried choruses, praising God the calendar around without even taking time off for lunch. There seems to exist a Bad Place, presided over by the devil and his 'angels,' where moral incorrigibles have been sent, but none expect to land there personally; always it is the other fellow who is due to end there. Fights and bloody executions have even taken place as the result of controversies over how many angels can dance upon a needle-point. What's the matter with this earth race, anyhow, that it engages in such distressing fisticuffs over paradoxes, inconsistencies, and absurdities, that various 'authorities' have at-

tempted to rationalize into philosophies by which to live the daily life?"



LRUTH to tell, the arguments, the confusion, the spiritual sterilities, and the wholesale bellicosities, attendant upon the question of what men "believe," rest unquestionably upon the circumstance that when spirit-souls pass from the discarnate state into the earth-state, they leave their memories behind them—or rather, they leave a recollection of the detailed experiences that have distinguished previous life-roles. These have become fused into Character Instincts. Without specific memories to guide them in determining what their past consciousness sequences have comprised, they worry over what may become of them when their bodies have ceased to serve them materially.

This worry about the experiences that may await them after the current mortal span has been lived, results in all sorts of conjectures.

As these conjectures appear logical, or align with hyperdimensional revelations that have come to inspired leaders from time to time, Beliefs are born.

A Belief is what you personally conjecture to be true, or have been told to accept with some sort of penalty in sight if you do not, about God's attitude toward you, or the situation in which you are due to land when you have done with mortal life.

That God may be supremely indifferent as to what your attitude toward Him may be, is considered unthinkable. It strikes at the very fundamentals of all religious dogma: that God is sitting up nights, worrying about how puny mortals regard Him. It strikes a blow at man's conceit as well, that he may not be a personage of much importance.

¶ That Truth is truth, regardless of what confused and terrified men conjecture to be truth, is another heretical notion that deserves to be squelched with the rope or rack. And usually is!

Men have lost their specific memories, by entering mortal bodies, concerning what their states were before coming into those bodies as spirit-souls, and are therefore doubtful about their experiences on quitting them. So they flounder, and screech, and run 'round in philosophical circles, and castigate, torture, or slay those who fail to agree with their frenzied guessings.

Fear is at the bottom of the whole of it—fear of punishment for lapses from the moral law, fear of not being eligible to an eternity of blissful idleness, "under the shelter of the wing" of no less a personage than the Creator Himself ❀ ❀

Yet to say that Fear is at the bottom of it, is not enough. Why should such Fear obsess men? From whence has it come? Why does it afflict upright-walking, clear-eyed humans and not give the slightest concernment to animals? How has man ever come into such concernment for his future state, that worry as to its nature surpasses his philosophical interest in matters of the moment? ❀ ❀



DEEP in every human heart there is a desire to conform to a major and eternal law of perpetual spiritual unfoldment. But man in his state of Lost Memory fails to discern that such unfoldment comes strictly through the number and quality of circumstances affecting him, or in which, life by life, he is involved.

He imagines such unfoldment comes through observing a roster of rules and regulations provided for daily conduct, paying his bills honestly, providing for his family, being the caste husband of one wife, desisting from murder, theft, and adultery, and attending divine service once or twice a week, where adulations of the Unknown Creator are the order of the proceedings.

In other words, despite all his philosophical conjecturings as to what is

wrong and what constitutes right, man has not yet arrived at that degree of unfoldment where he recognizes that his experiences in the daily role are educating him, and his reactions to them instinctively—or by fused recollection of trial-and-error reactions of the past—are determining whether he is progressing or traveling in retrograde.

¶ When the ordinary man says religiously: "I believe so-and-so," he truly means: "I have been persuaded to subscribe to so-and-so publicly."

That God cares what He has been persuaded to subscribe to, publicly, ought to be considered a conceit and an absurdity—and nothing more!

That man has been persuaded to subscribe to the theory that the soul goes to Purgatory, Paradise, Sheol, Heaven, or even Hell, cuts not the slightest figure if the truth of the matter is that his spirit vacates his physical encasement and stays right where it is, geographically speaking, till it finds a new body for a new span of physical expression. ✿ ✿

The facts are the facts!



HERE are indications already that as we proceed further and further into the Aquarian Transition, "beliefs" as such are going to diminish in importance—just as the forms and ceremonials of the Taurine and Arietine transitions have already lost their significances during the Piscean transition—and Experience-plus-Research is going to be the great fundamental of doctrines that men commonly term religious. ✿ ✿

"I have had such-and-such psychical adventures and therefore feel that so-and-so is the correct conclusion to draw as to the truths of spiritual evolution," or, "My research and esoteric experiments have convinced me that thus-and-such are the basic reasons for the universe and life-phenomenon," will become the criterion by which men esti-

mate the permanent value of their unfolding viewpoints.

Forms, rites, and ceremonials, will become as intangible and inconsequential as the Air which is the name for the Sign-sequence.

Great congregations, made up of persons subscribing en masse to doctrinal theories while they actually pay bigoted individuals to do their thinking for them, will become as archaic as it seems now to strap a nude maiden onto a block of black marble and slash out her throbbing heart when the sun has arrived at a point in the heavens.

¶ All of which is equal to saying that the religion of the future will be a religion of psychics—personal psychics—and each and every worshiper will find conditions propitious for his present dormant psychical faculties to be developed or increased.

Mankind is going to discard the Devil of Zoroastrianism, the Arietine ceremonies of Judaism, and to a degree the formalities of Piscean baptism.

Not far removed from the Quakers of the present time, devout persons will recognize, accredit, harken to, and be guided by, the Inner Voice.

For a man to cry: "I believe this-and-that," and set about slaughtering or intimidating his neighbor for not believing the same, will be considered as bombastic as it is childish—and paganistic. Beliefs, as such, are of no consequence excepting when, and where, there is a bureaucratic officialdom connected with the formal observance of ceremonials associated with them, that proposes to defend and preserve its livelihood coming from supervision of them.

What really matters is to ascertain the truth as to the fundamentals of the universe—and upon which human life-experiences rest—and shape one's daily conduct to conform with them accordingly. A thousand angels' "believing" in this or that, has nothing to do with the determining of Truth.

Why then should we expect mere man's "belief" to make a shred of difference?



Do You React by Instinct When People Need Help?



MORE reams of blah, balderdash, and blither, have been written about Helping the Other Fellow than upon any other subject that concerns human life. The arguments for Helping the Other Fellow range all the way from the "service" of the professional altruist—who makes a career of assisting other people's business—down to the Christian axiom that we get out of this life about what we put into it, and to the exact degree that we exert ourselves in the interests of others we shall ultimately find ourselves repaid in kind.

There is nothing particularly commendable to be said of the professional altruist, who goes to and fro in society seeking whosoever requires the Helping Hand—or who the professional altruist decides needs the Helping Hand. He is dealing in other folks' complications and troubles as a business, just as some men undertake to sell rubber-heels to aid people in walking more comfortably and others advocate insulated walls for the home so the neighbors won't be overly edified by sounds of breaking crockery when the Great American Family engages in a brawl. Of course the professional altruist expects to get paid for what he does, just as the rubber-heel merchant or the compo-board dealer expects coin for his wares.

If the professional altruist didn't make a career of other people's troubles, he would doubtless make a career of

broomsticks, carving-knives, odorless automobiles, or skinless bananas that anyone may grow in the cellar of the home. He is, in other words, a commercializing merchant, and should be regarded as such.

The fact that he counsels widows in their investments, takes up the taxpayers' fight for lower power rates, or helps small children over crosswalks in front of school-houses, no more entitles him to adulation than the man who takes clocks apart to find out what makes them run backwards, or the man who contracts to run the cockroaches out of your plumbing for four cents the cockroach, or the lad who hustles new industries for the Chamber of Commerce and fills the town up with new sash-and-blind mills, pickle works, or factories making gas-masks.



THE person who goes to and fro in the earth seeking opportunities to cast his bread upon the waters—that after many days it may be returned to him—may not be a merchant but assuredly he could be classified as a private banker, loaning of his substance without security in the expectation that sooner or later his loans will be repaid with interest—merely because he has foregone that security.

In any event, he is fundamentally interested in gain.

He is baiting a sprat to catch a mackerel

and calling it Brotherly Love ✿ ✿
The man who casts his bread upon the waters, confident that after many days it will come back to him—with some sort of increment added—is not concerned in the question of helping his fellowman; he is concerned in the matter of helping himself.

Helping oneself is entirely bona fide when it is honestly and openly engaged in. But when it is camouflaged with a sticky sentimentality and called something else, the exercise hoodwinks the party engaging in it.

What we are interested in considering for the moment is the item of Helping the Other Fellow for the sheer sake of seeing him helped, not because we are expectant of the slightest returns to ourselves beyond that of the spiritual gratification resulting when we share the happiness which we have been the means of bringing to him.

Let us look at this subject and analyze some new angles with which personal compensations have nothing to do.



PERSON, for some reason or other, signals that he needs assistance. He may have fallen down a coal-hole where he faces the prospect of dying of slow starvation unless someone pushes him down a ladder in a hurry—and uses the lungs that are in his chest to make noises that mean ladder brought with minimum lost time. He may have grabbed hold of the rear appendage of some strange four-footed beast at a circus and requires a whole tentful of assistance to aid him in letting go. He may have bought a run-down boiler works, only to discover that he needs more money for machinery to make noises than he estimated was to be required when he prospected the project. Or he may have lost his savings and his health and finds himself succumbing to malnutrition in a packing-box cottage down across the railroad tracks with no fuel for the stove. These are dilemmas

inviting contributions of additional strength or resource from those with whom he is immediately in contact.

On the other hand, the appeal for assistance may take no more serious form than the earnest request from a harassed executive that the person at the next desk do some errand that conserves his time or energy or enables a given point of accomplishment to be reached by a point on the face of the clock. ✿ ✿

No matter what the nature of the predicament, the cosmic process at work reduces down to this—

The man that perceives himself to be the victim of a complication where help is required, is deficient in his command of energy of some sort, which, if he possessed it, would enable him to accomplish his purpose though not another human being existed in the whole world. This sounds at first like an asinine platitude. But wait. There is more to it.

He indicates that he is deficient in force to accomplish his purpose, whatever it may be, and whether the inadequate energy be muscular, moral, or financial. ✿ ✿

He says to his handiest neighbor or intimate: "I want more force to use in satisfactorily controlling this situation or escaping my plight. Can I commandeer some of yours?"

The person so appealed to, may comply with the request or he may not. Nine times out of ten if he complies with the request, he feels a pleasant glow of elation which cynical psychologists have described as "buying a benevolent feeling" whenever the help is of a practical or substantial nature.

¶ But no benevolent feeling is being "bought" and here is the crux of the matter—

What actually is happening, is, that when another appeals to any one of us to help him, and we supply the force that he thereby admittedly lacks, we are, for the duration of the act, stepping into the role of omnipotent Deity our-

selves and feeling the same sensation which it is said the Deity feels in expressing Himself in divine love toward the world!

An appeal comes for help. The person making the appeal thereby identifies himself as deficient in the energy-force he requires to control the situation or accomplish a given labor. The person receiving the appeal, and loaning or contributing the force that is lacked, is truly "playing God" in a petty mortal measure to the individual in the dilemma of personal, moral, or financial weakness. And the sensation of great inward satisfaction that results in the breast of him who has thus generously complied, is only called "satisfaction" for want of a better name, or for want of a correct identification as to what it is in essence.



AFTER ALL, why should it give us any particular elation to do a good deed or feel an inner glow at having helped some unfortunate fellow mortal out of some particularly bad predicament? Why should it give us any feeling at all? Some mysterious force must be at work that is different from all other forces ordinarily operating in human affairs. ✿ ✿

The cynic says that all good deeds are done as the result of self-pity. People who have suffered themselves are quickest to detect suffering in others and ameliorate it if they can. Thereby they are living their own rescue vicariously. The gratification that is felt is merely an inverse form of relief at having escaped an ugly dilemma, also vicariously.

That's what the cynic says, and fancies that he has solved the enigma and uttered something profound.

The more plausible explanation is, that those who have suffered greatly have thereby opened themselves to a great inflow of the God-Force, or are sensitive to it. Their spirits have been ren-

dered malleable to receive it and transmit it. ✿ ✿

So when one comes along who particularly needs their ministrations, they substitute for the Deity whose beneficences they express, and pour out on the weak or hapless one the mortal degree of power that God pours out celestially, when people in fixes make known their appeals. In stepping into God's place for the moment, they step likewise into His sensations—or it amounts to that.

Cynics declare that men and women do kindly acts in order to experience a "benevolent feeling" but they stop right there in their analysis and neglect to define what a "benevolent" feeling is, where it comes from in the first instance, and why it exerts the pleasurable sensation that it does on the one experiencing it.

A "benevolent feeling" is naught but the "God-feeling" brought down into the mortal circumstance and partaken of by the spirit-soul in flesh whenever it does an altruistic act toward those deficient in energy-force to carry their projects to successful termination.

God is mercy and aid in their original cosmic concentration, and when we have said that, we have said the decalog. Rudyard Kipling once wrote a most famous story under the title: "The Man Who Played God." But the man in Kipling's story merely sought to exercise extraordinary political and military power over a village of Indian natives. ✿ ✿

Any person can "play God" in truth, any hour of the day or night, merely by attempting to exercise the Almighty's exhaustless mercy and aid—which is the only form of force that is essentially divine. ✿ ✿

Helping the Other Fellow should have nothing of sticky sentimentality about it, therefore.

Literally as well as figuratively, it is stepping up transiently into the role of God! ✿ ✿

Small wonder that humans marvel at it!



Why Some People Resent Being Given Out-of-Character Jobs



OME forty years ago, up in East Aurora, N. Y., Elbert Hubbard accidentally wrote a preachment that made him famous. It was called "A Message to Garcia." ¶ Garcia was a Cuban General, cooperating with the American forces during the Spanish War. President McKinley wanted to communicate with him in a hurry. But Garcia was somewhere in the wilds of Cuban jungle. How to locate him?

A man named Gowan was called into McKinley's presence, handed the despatch, told to find Garcia and deliver it.

¶ The story has it that Gowan said "Yes, sir!" clicked his heels, and with a snappy military salute, turned and went out the door.

He did not ask "Who is Garcia?" or "Where do I find him?" or "Can't you send somebody else because my wife's relatives are coming from Illinois this week, and my wife 'll raise 'ell if I'm not on hand to help her entertain 'em." Gowan said "Yes, sir!" and was gone to find Garcia.

He sailed for Cuba, plunged into West Indian morass, and located the insurrectionist leader in less than two weeks.

¶ Hubbard made a hero out of Gowan, the man who—handed a job to do—made no whines, gripes, or comments, but took his orders and carried 'em out.

¶ Eighteen million copies of the Message are reported to have been printed. Industrial concerns bought copies by

the hundred thousand, distributing them to their employes.

The idea was—and still is—that nine out of ten people on anybody's payroll, asked to execute some peculiar orders, or do something out of the run of their regular employment, will fret, stew and fuss, until the average employer would rather do the thing himself than answer the catechism that is sure to come before the employe has adjusted himself either mentally or temperamentally to the execution of the chore.

¶ The man—or woman—who, asked to do something out of the ordinary, says "Yes, sir!" and sets about doing it by the employment of his own wits and initiative, is such a prize that when one like Gowan is found, the story about him is printed eighteen million times. ✿ ✿



HE "Message to Garcia" is now a classic, and on it rests the fame of the Sage of East Aurora. But while it is a splendid thing to eulogize a man

like Gowan—who takes his orders and carries 'em out without fuss, complaint, or a barrage of inquiries as to how it shall be done—there is another side to the Message to Garcia that has never been examined.

It is easy to damn an employe as a dunce, a lazybones, or a nitwit, when the boss wants him to do this or that, and he plays the role of sour face on

principle. But why does it not occur to employers in general to do a bit of analyzing, and ascertain why the average worker reacts to special instructions in the irritating way he does?

Why do nine out of ten people on the payroll feel at a loss, and express their annoyance in a bill of particulars as to methods, when something requiring initiative is thrust beneath their noses, or laid upon their desks?

After all, people are people. There are good and sufficient reasons why they react constitutionally in the ways that they do. The man or woman isn't alive who doesn't have his or her side of the story when they are held up to odium for not taking special instructions, and—metaphorically speaking—clicking the heels, saluting, and backing out the door, when Messages to Garcia are handed them a score of times a week.

Let's not be overly eager to glorify Gowan, or damn Tom, Dick, or Harry because he in turn isn't a Gowan every time the boss wants something done and bawls for the nearest employee to jerk to attention and do it.

As esoteric philosophers, we are interested in men and women for what they are, not for what we would like to have them show themselves in order to suit our whims and foibles.



HUBBARD said, toward the end of his famous preachment: "Try an experiment. Ring for your nearest employee and ask him to look up a word for you in the dictionary? Will he do it? The chances are ten to one that he will not. He will ask: 'Where is the dictionary? Are you sure that is the word that you want looked up? How do you spell it? Couldn't you use a different word? Why can't Joe do it?'"

Hubbard took the position which many employers take, that because a person is on the payroll, and handy, and they—the employers—want something done in a hurry, there is no reason un-

der the sun why there need be argument about the employee's doing it, and any employee who speaks a word in rebuttal, or asks for more specific instructions, is an incompetent or a dolt.

It never occurs to the average employer that merely because a person is on his payroll, by no means qualifies that person to do whatever the employer may order.

Different men are specialists in different things—even looking up words in the dictionary. ✿ ✿

Furthermore, the average employer as often overlooks that the average employee is by no means a mind-reader, and that perhaps this world is infested with quite as many dunderheaded employers as it is with dunderheaded employees. ✿ ✿

To bark out an order and expect the employee to execute it before he fully understands what is wanted—or is expected of him—is as insufferable a business as riding the poor employee, in Messages to Garcia or anywhere else, because he is not an adept in thought-transference or God's gift to commercialism in the matter of initiative.



OF a recent morning, this thing happened: An employer said to a twelve-dollar-a-week stenographer: "Mary, go out somewhere and rustle some boxes, to pack up that junk in the stockroom." That is all he told her—and banged along about other business. At noon he returned. Mary was rebellious. The boxes had not been "rustled." The "junk" in the stockroom had not been packed. "What that gal needs is a whole bundle of Messages-to-Garcia," he stormed. "Tell her to do a thing, and does she do it? She does not. She sits and gripes, or she asks ten million questions till I'd rather say nothing and do it myself."

It wasn't Messages-to-Garcia that Mary needed. It was five cents' worth of second-hand brains that her boss needed.

He was ready with a blow-torch for Mary for not having initiative. He really should have applied the blow-torch to himself.

Mary was expected to "go somewhere" and "rustle some boxes." She couldn't know whether her boss meant to search the plant to find boxes, or visit all the neighborhood stores and buy boxes. She was instructed merely to "go somewhere" and materialize boxes. If she searched the plant and found boxes, they might be boxes belonging to other goods. Whereat she'd be blistered for using them. If she went out and bought boxes, her boss might refuse to reimburse her, and her own pocketbook be out the price of them. Furthermore, there were no specifications as to how big the boxes were to be—just as there was no indication of which materials the boss termed "junk" that was to be packed in them.



UT greatest of all—that Mary's boss had failed to take into consideration—was the fact that Mary had been hired to take dictation and pound a type-

writer, not act as impromptu shipping clerk for "junk" that was not even described; furthermore, the girl he had ordered to perform that eccentric errand was, by Numerology, on the life-path Four. ✿ ✿

Of course, common employers of labor think Numerology a lot of impractical applesauce indulged in by cloud sitters. But when the world lifts an octave, and esoteric knowledge is discovered to be for daily use, not as mere subject-material for platform lectures at six for the hundred dollars paid over by long-haired men and short-haired women, employers may possibly know about such things by academic knowledge, acquired in order to qualify in employing labor at all.

This employer had berated a Number Four person, a pioneer in Mentalism,—instinctively a designer, an organizer,

a systematizer, a person whose whole life-motif was method and technical accuracy—for not showing the so-called initiative of the Number Three actionist. ✿ ✿

Had Mary been a Number Three person, she wouldn't have been a typist to start with, and digging junk out of the stockroom and throwing it in boxes—anybody's boxes, of any size, shape, color, or material—would have invited as the greatest lark in the world.

But Mary was a Four-person, as far removed from the actionist-functions of a Three as night is from day.

The dunderheaded employer depreciated Mary for not showing initiative. But Mary was not an initiative person—granted she could have read the unvoiced thought-specifications in her harassed employer's mind. On the other hand, the employer probably would have taken it for more applesauce, had someone of wisdom been near to suggest that he show a little initiative himself in the matter of the personality of the one he chose to do his errands.

Again, the mere facts that Mary was on the payroll, and seemingly not overburdened with work at the moment—and the boss had a sudden brain-storm that he wanted certain goods packed—were no particular reasons why she should have been chosen to obey the whim of the man's eccentricities.

Mary was not to be censured for not having the inclination to step out of her role and be something in an instant that characteristically she was not.



OUR-FIFTHS of the friction between human beings that leads to such gorgeous fights, misunderstandings, and lesions in relationships, is directly traceable to an insufferable ignorance in regard to other people's characters, or of adaptabilities of temperament to roles forced upon people by those who may be in a position momentarily to do the forcing.

When you ask men and women to do given jobs of work, and they hang back, demur, procrastinate or complain, there are deep cosmic reasons behind such conduct. ✿ ✿

They are not eager to comply, because the things they are requested to do contain features that "go against the grain" of their life brevets unto themselves.

Each is saying subconsciously, when the nature of the labor becomes known to him: "I can acquire no spiritual increment in keeping with my prenatal life-chart, by transacting this business. Why then should I waste my energies attempting it?"

The extent to which this conservation of energy operates in every gesture and phase of life, of course is not accredited by the spiritually illiterate who assume that all men and women are alike in that each is equipped with one torso, two arms and two legs, and in a majority of cases, one visible head.

We do no service voluntarily, and commit no act, that is not motivated by the keenest subconscious knowledge of just why we are in life and precisely what we expect to have gotten out of it when we shall have reached its end.



ANY service, or any act, that is cast within the province of a person's temperament as indicated numerologically, he will do eagerly, willingly, and with the most intense inner pleasure. Any service or act that lies without the province of his numerological designation, he will shirk, complain about or procrastinate in starting.

To "ride" this person and castigate that person for failure to render services or perform acts that are not in keeping with their numerological designations, is merely to disclose one's own ignorance of life's great fundamentals.

There are people with an intuitive knowledge of these matters, who practice them as by a variety of instinct.

We say that this employer, or that executive, "has the knack of managing men." He fits no square people in round holes, nor crams round people in square holes.

What he truly does is to recognize by a psychic sense, what a given person's vibration is, and see that such a person is put on a job that agrees with his mortal designation prenatally arrived at. Such an employer or executive "feels" what a given employee's vibration is—among the numbers from one to nine—and sees that he is set at work which expresses the type of activity that best delivers mortal increments to his spirit-soul. ✿ ✿

The result is harmony—harmony in the workman's spirit, harmony in the office or plant where many workmen are so allocated, harmony between employer and employee in their personal relationships. ✿ ✿

"The boss has a swell way of handling the people who work for him," is the common way of saying: "The man I work for knows how to place me in work that best enables me to acquire the compensations from Life which I entered mortality hoping to acquire."

¶ Such an employer of labor has too many brains to ask a Four-person to do a Three-person's job, or to send a Seven man on a Two-person's errand. He "feels in his bones" that it's the wrong thing to do. Instantly on coming into contact with a new laborer, he senses the number of his life path and allocates him accordingly.

But how much better to do these things with a conscious knowledge of why and how they should be done!

Yes, the Message-to-Garcia business has been slightly overrated.

Hubbard wrote a great preachment, but the fact that he sold eighteen million copies really attests to what a lot of dunderheaded employers we have in life, expecting the correct response from people universally, fifty percent of whom may be wrongly geared to furnish it!



Why Discarnate People Differ Regarding Reincarnation

NEW religions appear in the worldly scene, of course, because prevalent theologies have gone sterile in their degeneracy into mere ceremonial or formalism, or because man is still far from Truth in his mass estimate and perception of the correct fundamentals of mortality. ✿ ✿

If man in the mass knew the exact truth concerning the phenomenon of physical and spiritual mortality, his spiritual hunger—which religions are assumed to fill—would come to an end.

Religions, in the main, are mass gropings for correctness in knowing what the Eternal Verities are, so as to accept them and abide by them.

And the reason for all the turmoil in religious conceivings is that man persists in fighting any divine admonition that he as a volatile spirit must return to this earth-life again and again, till he has absorbed the profit from all the experiences which earth may hold to impart to him, and thereafter is fit to enter a state called Heaven.

He squirms and screeches and follows false gods and false doctrines because he will forever try to concoct some mystical substitute for this seemingly unpleasant and distasteful certainty. When people get this supreme fundamental of mortality accepted into their philosophies of life, new religions rarely make headway amongst them.

Man in his mortal state is constitutionally convinced that having lived his one earth-life, he has had quite enough of it. What he wants thereafter is ease, life without effort, the bliss of sitting still and doing nothing for half a dozen eternities. ✿ ✿

So any religious panaceas that come along and present new arrangements for this escapement, hold his ear for a time. But always they are panaceas, or palliatives. So they wear out, or cease to attract. Or rather, whatever new doctrine comes along that promises still more that is antithetical to the cares and burdens of earth, is bound to overshadow whatever was believed in before it was proposed.

So long as man dodges the one fundamental truth behind all mortality, he will continue to shop around in theological humbuggeries.

THIS means that "new" religions will continue to make their appearance till the Great Truth is faced. Thereafter there will be no more need of new religions. And where there is no need, there is naught called up to attempt its filling.

Probably one of the greatest stumbling blocks to the acceptance of the Earthly Return fundamental is found in the deployments of psychical research. People break away from the spiritual

sterilities of Paulist Orthodoxy and begin to explore life and its consciousness-survival, scientifically. They become convinced by demonstrations in the seance room and otherwise, that actually there is such a thing as continuation of conscious personality after the vacating of the physical mechanism. They eventually find themselves in audible contact with Aunt Jane or Cousin Harry. Aunt Jane or Cousin Harry gives incontestable proof of her or his identity and that there is some mystical way of thinking and functioning beyond occupancy of mortal flesh.

¶ Sooner or later they are bound to ask this question: "What of the truth of reincarnation? Do people come back into mortal mechanisms, and live new earthly lives, from the conscious state in which you are now functioning?" And Aunt Jane or Cousin Harry responds: "I see no signs of it!"

The earth-persons who go into the seance room open-minded upon the subject, resigned to acceptance of the earthly-return hypothesis if they receive discarnate testimony of it from those in whom they have had confidence, turn upon the mystic who has sought to expound it to them and cry: "If reincarnation is a fact, why doesn't Aunt Jane or Cousin Harry confirm it? Surely, in their discarnate states, they should be the ones in a position to know the truth of it."

Then likely as not, after all the Aunt Janes and Cousin Harrys have been conferred with—and the seance-sitter is becoming as fed up with their personalities in their discarnate states as he ever was in life—there enters into the psychical contact some profound and erudite spirit from higher realms of intelligence who states without equivocation: "Certainly reincarnation is the life fundamental. All souls must come to it!" ¶

Thereat the person in mortality is still worse confused.

"Why can't these discarnate people get together and agree upon the matter?"

he demands in pique. The root of the trouble lies in the fact that mortal habits of thought are operating, and earthly concepts will persist in intruding into situations where they have no business. ¶

From these mortal habits of thought, and their deeply-established earthly concepts, people assume that the mere fact of being physically "dead" makes all discarnate people alike while at the same time it imparts to them an omnipotence of knowledge on all matters from how an archangel parts his hair to where little Susan, aged five, lost her finger-ring on the Sunday School picnic.

¶ It can be stated dogmatically for the benefit of the spiritually illiterate, that the mere fact of having accomplished the Passing does not make all persons alike. Neither does it endow them with omnipotence of knowledge.

Changing the bodily enhousement is in no wise different from changing the suit of clothes in daily life on the planet Earth. ¶

Men and women do not change their temperaments, their characters, or their degree of scholastic knowledge by withdrawing into the side bedroom and altering their appearance by a suit or a frock. ¶

A person illiterate as to spiritual fundamentals in mortality will be equally illiterate as to spiritual fundamentals outside of mortality.

All he does by "dying" is to enlarge the scope of his perceptions.



HIS strange assumption, that the dead know everything merely because they are released from mortal enhousements, is a gracious tribute to the powers of omnipotent thought. Unfortunately, thought is no more omnipotent in the eternal dimensions than it is in this dimension. Or to put it the other way about, thought is thought in any dimension but there is no assurance that people go beyond their immediate

environmental factors in thinking in the more elaborate dimensions than they are wont to do in this mortal dimension. It isn't a question of the functioning of Thought but of the functioning of the spirit that does the thinking.

¶ The spirit-soul that has taken no interest in psychical research or the esoteric faculties in mortal life, will probably take no interest in psychical research or the esoteric faculties in the next immediate phase of existence.

The spirit-soul that has confined its observations and its thinking to strictly environmental factors on "this side" will doubtless do the same on the "other side."

Of course Aunt Jane or Cousin Harry reports back into the seance room that she or he "sees no evidence" of reincarnation in the more tenuous environment in which she or he is now functioning. What evidence exists for them to see? The functionings of a spirit undergoing a spiritual experience can no more be seen than one person in mortality can "see" another person's having a dream.

Still, material evidence or lack of it is not the true reason why spirit-souls in the next dimension cannot attest by observation that reincarnation is a fact. The reincarnational process is accomplished by stages that in totality amount to a cycle. These stages might be likened to separate and distinct lives or consciousness-sequences.

A person lives in his mortal flesh for seventy years, let us say. That is the formal, three-dimensional sequence. At the end of the seventy years, he "dies." What truly happens is, that at the end of seventy years of fleshly encasement, his spirit-consciousness vacates that fleshly encasement.

But it only vacates a peculiar condition of Matter. It by no means vacates Matter altogether. The next consciousness-sequence is lived in a more tenuous Matter-body, a body of infinitely finer vibration. This body is sometimes named the light-body.

At the end of the consciousness-sequence in this more tenuous light-body, it "dies" again—out of that more tenuous light-body into a still more delicate and imperceptible body. Finally, after such a series of occupancies and vacancies, each in a sublimated pattern of the original gross physical body of earth, the consciousness is utterly discarnate—or without residence in any body whatsoever.

In this state it is ready again to take possession of some developing fetus in a pregnant woman's body and, as we put it, incarnate anew.

This explains why children who die in mortal infancy "grow up" in the more delicate dimensions. But at each demise out of some sort of formal body they are getting closer and closer to Pure Consciousness, or consciousness functioning without the need of any body whatsoever.

The mystics of the East declare that they have discovered evidences of at least seven such super-bodies, that must be "died" out of," before the spirit-soul can go around the cycle anew.



NATURALLY a spirit-soul like Aunt Jane or Cousin Harry, that has only lately quitted the gross mortal encasement, sees no more evidence of reincarnation in its next immediate state than it has seen in this state. Furthermore, it probably pays no more attention to such matters in its state next above that of each, than it has paid during mortality. How then, can such a one be authority as to the truth or falsity of the reincarnational cycle while engaged in living a segment of it at any given moment?

We have to bear in mind that there is no more concurrence of conviction on these matters as between individuals in the next immediate life than there is at the present moment in this life.

The reincarnational cycle is not something to be observed, anyway. It is

something to be experienced. ✿ ✿
Only spirit-souls far up in the states of Pure Consciousness—that is, not dwelling in bodies of any nature—and ready for incarnation in new formal earth-bodies, are in position to attest as to whether or not reincarnation is a life fundamental. ✿ ✿

They affirm it because they have shuffled off all bodies above the mortal and are at last prepared for it.

To expect that Aunt Jane or Cousin Harry must know all about it, is like expecting a high school sophomore, who has lately graduated out of grammar school, to be able to tell those children still down in the kindergarten exactly how it is with young men and women who have graduated out of high school, gone through college, and are about ready to graduate from college also.

Because a youth has graduated from high school is no guarantee that he is endowed with knowledge that comes to young men and women whose college career is almost behind them. The small child still in the kindergarten may adulate the high school student for being in a loftier state of scholarship, but that doesn't mean that the high school student actually does know all there is to know merely because he is far ahead of the kindergartner.



FRANKLY, people still in the mortal encasement are comparable to the academic kindergartner. And they apply to the "high school student" in the next dimension for attestment of a fact of life that is only apparent to students far up in college postgraduate courses, so to speak. When the "high school student" just graduated out of earth-life, comes into the seance room and expresses doubt about the reincarnational cycle, and some soul that is far up in a college postgraduate course of Cosmos also comes into the same seance room and affirms what he discerns to be true

from his wider knowledge and experience, the kindergartner in mortality cries petulantly: "Why can't these discarnate people get together and agree on what actually happens after mortal vacancy?" ✿ ✿

Could high school students and postgraduate college students "get together" in a commonalty of knowledge about any worldly subject on this side? Would not the very difference in the degree of their knowledge cause them to make contradictory statements?

Why then expect people in the next dimension to hold exact and uniform views on this mightiest of all subjects? As a matter of fact, a spirit-soul indicates by the scope of his knowledge upon such matters approximately "where he is" in the cosmic curriculum.

¶ If you want knowledge of a high character and profound nature, you usually go to scholars who have completed their academic courses; you don't go to students immediately ahead of you in scholastic grades and expect them to know everything merely because they are a little advanced over yourself. ✿ ✿

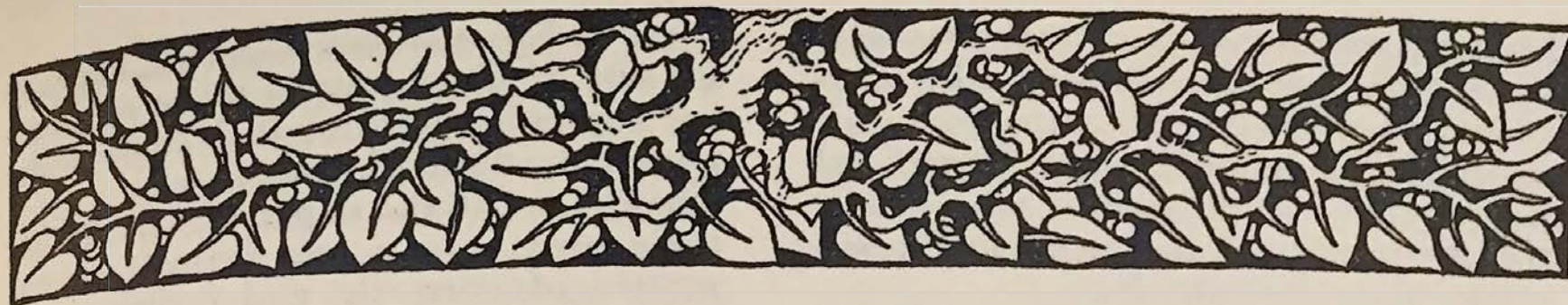
The situation is similar in the higher aspects of Cosmic life.

Spirit-souls will only agree upon these matters as they speak from the same plane of experience and observation.

¶ Remember, merely being discarnate is not enough to qualify them as your mentors in such profundities; they must likewise "prove how much they know," or rather, identify the plane of wisdom from which they address and counsel you.

It is a painstaking and delicate business, traveling around the reincarnational orbit, sloughing off the various formal bodies and finally arriving at the doors of earthly birth again.

The queer part about it is that the weariness at mortality which makes most people want to spurn the idea of "coming back," has entirely disappeared by the time the orbit has been traveled.



What People Hope to Gain by Bossing their Neighbors

EVERY neighborhood in this nation contains at least one person who is never truly happy unless giving advice, or handing out criticism, as to how other persons in the vicinity should be running their affairs.

Does Mrs. Jones come home from downstreet clad in a purple dress? Mrs. Jones should not have bought a purple dress. Mrs. Jones should have bought a green chiffon dress. The very idea of Mrs. Jones's acquiring a purple dress. Mrs. Jones looks terrible in purple and someone should remark upon it in her hearing for the woman's own good.

Does the Smith lawn need cutting, or its last year's leaves raked? What on earth is the matter with Smith, that he doesn't see that his premises, the calendar around, wear all the aspects of a dozen last-year crow's nests? The selectmen should get after Smith. There ought to be a law requiring householders who live in neighborhoods of velvet lawns and leafless turf, to maintain their premises in a condition similar to those of householders surrounding.



Is Brown about to buy a new car? In the first place, where is Brown going to get the money—and if he's got the money, why doesn't he help out first with the pastor's salary, loan his brother-in-law enough to go into business and take the chap off the town, then why doesn't he bank it anyhow, so that if a rainy day comes along he won't be



borrowing from all and sundry to keep his rent paid? Then again, what was there to the report that Brown is dead set on buying a Quint-Eight? What's the matter with the man? Doesn't he know that Quint-Eights have weak axles, noisy engines, and horns that suddenly start blaring of themselves in the dead o' nights, scaring the neighbors out of their wits? Besides, he can't get service at any corner filling-station for a Quint-Eight, and statistics prove that Quint-Eights run amuck and smash off more hydrants per month than all other makes of motor cars combined. If the man must buy a new crate, why doesn't he buy an Algonquin, or a Puritan, or even a Henry the Second? All things considered, Brown is a fool to buy a car at all, because a bank holiday may be coming along any day now, or maybe a communist revolution, and cars will be abandoned gasless at curbings—like they are in floods.

THERE are people whose twenty-four daily hours are one continuous caterwaul and gripe at the way other people are running their lives, manifesting their preferences, and expressing their individualities. No matter what others do, they should always do it some other way and in line with the preferences of those who would supervise them.

This itch to boss the neighbors—in fact to conduct the whole world—after the

idiosyncrasies of such critical people is more than mere selfishness of viewpoint. Selfishness of viewpoint, or egocentricity, is what the superficial philosophers would term it who lack a true knowledge of the machinery operating behind human life.

Something quite different is exercising in the cases of constitutionally bossy persons.  

Truly, they are frenziedly impatient to get ahead with their cosmic errands unto themselves and register those gains upon their spirits which they entered life to get, in a swifter and surer manner than seems apparent to them whenever they look at themselves subconsciously.  



People overly critical of others, people who forever intrude into the affairs of others, people who have the instinctive yen to go outside the orbits of their own personal affairs to make decisions, are afflicted with a variety of spiritual fidgets that their current earthly careers may not be turning out as profitable in eternal character values as they would like to develop in the mortal time at their command.

Such people are weak in the trait of a Balanced Perspective.



THEY have entered life to develop their capacities for correcting and facilely judging values, for analyzing factors or situations smoothly and adroitly, for acquiring poise and self-confidence in the face of sudden alteration. They solicit worldly experiences that give them opportunities for cultivating such traits. Their need of such development is so terrific that they are perpetually hounded by a type of fear that the ordinary features of the worldly roles they have elected to play will not be fecund enough with occasions wherein such traits may be strengthened through exercise. So they not only employ themselves in such openings as present themselves in their own

careers, for such development, but they go out of their way to make openings for the cultivation of such traits in the personal affairs of others.

They want all the experience-profit that their own careers can furnish—in the matter of correctly and facilely judging values, analyzing factors or situations smoothly and adroitly, and acquiring poise and self-confidence in the face of Change—and when their own careers do not seem to be furnishing enough, they step over into the careers of others and attempt to get more development by exercising in them as well.  



DEEP in the vaults of the subconscious—or eternal—mind, all of us keep stored a precise and incapable knowledge of exactly the reason we came into life in the current span, what we expected to acquire from it in the way of permanent spiritual unfoldment, and approximately what sort of persons we should turn out to be when the earthly span is run and we inventory ourselves for gains and unfoldments from the higher vantage-point of Time and Space.

When we feel that our demands on Life are being met, hour by hour, and our experiences are satisfyingly developing us according to expectation, we live dignifiedly, serenely, and in minimum friction with those about us.

Our associates say of us that we are characteristically possessed of a "happy" nature—or "even" disposition.

But there is really no such thing as a "happy" nature of itself, or an "even" disposition of itself. Both of these are but manifestations of the spirit-soul, or qualifications of contact with the current life factors, denoting the manner in which the life is being lived.

The happy, even-tempered, congenial, and ebullient soul is merely one who looks at himself subconsciously, checks with the blueprints or charts of his life-

course, and finds that he can say sincerely: "The things that I expected to get from this life, while in it, I am obtaining to my utmost inner satisfaction. Life is delivering to me precisely the benefits that I hoped to receive from it, and I feel that I am absorbing them healthily and permanently."

But if a person is not obtaining such benefits, or not getting enough experiences of a kind that give him his subconsciously wanted improvements, he will reach out and infringe upon the experiences of others, try to live their lives for them, attempt to make their decisions for them, and generally do a jitterbug performance in moral indignations when those within the field of his immediate observations are behaving in a manner contrary to the first person's woefully fulfilled Life Pattern.

On the other hand, if a person come into life for a peculiar type of experiences and get too many of them, or get them at such a speed that his spirit cannot absorb their increments permanently, he will develop "nerves," acquire the disposition that is commonly termed neurasthenic, and "fly off the handle" at the least provocation. His spirit is being overloaded with experiences, exactly as a wire may get too strong a charge of electric current, and his temperament will do precisely what the wire does: fuse under the load—or perhaps short-circuit into insanity.



PUTTING the matter in another way, we might say that people who are always exhibiting an itch to boss the neighbors are suffering from acute cases of spiritual undernourishment. They feel themselves capable of bigger things than the life-careers which they have chosen are offering them. They are overcome by a consciousness of provinciality, of circumscription, of being in a rut that is too small for them. But their life-molds are so cast that they cannot alter their careers basically with-

out incurring karma by injury or upset to others. So they attempt to get the experience-profit in vicarious ways, by volunteering as the deciding brains in the matter of Mrs. Jones's dress, Bill Smith's slovenly real estate, and Joe Brown's selection of a car.

They are saying anent these, and a hundred other items a week in the affairs of others: "I would do so-and-so, were I in the shoes of those persons. Thereby am I striving to live the lives of such persons for them, vicariously, that I may the better develop my own discriminatory faculties."

The selfishness in the matter comes in the item that such people have not the slightest shred of interest in helping Mrs. Jones, or Bill Smith, or Joe Brown, that such neighbors may take permanent profits out of such contacts in their own rights. If the critical ones were altruistically interested in Mrs. Jones, or neighbors Smith and Brown, they would keep as far away from any interference with their affairs as possible—knowing that there is truly no greater way to help the spiritual profit of a man or woman than by letting them make their own decisions and thus learn from trial-and-error what happens. ✿ ✿

No, such critical persons are strictly engaged in helping themselves, perfecting their own bumps of discrimination by trespassing into the Experience Field of whosoever is nearest.

Do not censure people who exhibit the itch to boss the neighbors. Look upon them as souls who are spiritually undernourished, who really hunger to perfect themselves faster and more satisfyingly than their life roles are permitting in the earth state as they arranged it. Their own lives are not fecund enough with opportunities for character-development. So they have to borrow opportunities from the careers of others. ✿

After all, they are trying to get somewhere spiritually. And for that effort we should forgive them much!



How Seven-Eight-Nine People are on the Spiritual Cycle



WHEN we say that a person is numerologically on a "spiritual" cycle—as distinguished from people on a Mental or Actionist Cycle—what do we mean? Probably no term in the English language is more misinterpreted and misused than Spiritual.

Nine out of ten people, if asked to define the term Spiritual, will say that it means religious. A spiritual person, to them, would be an exceptionally pious person. ✿ ✿

Others would define the individual who is spiritual as one who is esthetic, or removed from the common run of materialistic-minded men in his tastes and inclinations. ✿ ✿

More correctly, this is the way that we should regard the person who is spiritual as compared with the person who is non-spiritual: the person who is spiritual is concerned with the permanent values in Cosmos, whereas the person who is non-spiritual is concerned with the immediate and tangible gains in whatever life-situation he may find himself. ✿ ✿

There are certain laws, conditions, situations, and benefactions in the universe that remain the same to men of all races from age to age—and that apply to men and women whether they be enshrouded in physical bodies or discarnate. To display the stronger and more enduring interest in these laws, conditions, situations, and benefactions,

and to exercise it naturally or instinctively, marks out the person who is truly spiritual from the one who is not.

¶ The Actionist, described in these papers as the man or woman whose name or life-path adds to one-two-three, and the Mentalist, whose name or life-path adds to four-five-six, are uniformly those whose attention focuses most naturally or instinctively on matters of immediate profit. They are, as we say, "practical" persons. They do a thing, or make a gesture, with the idea of beholding fairly immediate returns. They "want results" in other words, and early reaction from action, or they are overcome by a feeling of futility.

The spiritual person, on the other hand, is not instinctively interested in early reaction from action—in fact, the item of a given profit from a given gesture is secondary in his philosophy.

He is interested in the doing of a thing for the sheer sake of doing it.

The profit, or the reaction, is thereafter incidental. ✿ ✿



I O BE interested in the doing of a thing for the sheer sake of doing it—not particularly for the compensations of a foreign nature accruing from it—is usually the mark of the spirit-soul that has lived in earth-life enough times to begin to regard the Life Processes for their essences and natures more than

for the various concretions that come as result of them.

In other words, he is old enough in point of cosmic time to begin asking himself: "Why is such a phenomenon, or such a situation, or such a process, included in the mortal curriculum at all?" and reason out what purpose God bethought to serve by including it in the mortal program. He is reasoning, analyzing, discriminating, and giving thought to what permanent purposes Life is serving, rather than anticipating its transient increments.

So when we come to the people whose names or life-paths reduce to the digits Seven, Eight, or Nine, we usually find ourselves considering people who are more contemplative than creative, or, if they be creative, their creative abilities are turned toward some form of manufacture that benefits all humankind more than it directly benefits themselves as individuals.

The Seven-Eight-Nine Octave, in other words, might be called the Octave of Altruism—the word Altruism meaning "Regard for, and devotion to, the interests of others."



As we have seen One and Four, as digits, stand for pioneering in the Actionist and Mentalist cycles respectively — and Two and Five stand for pairing even as Three and Six stand for relationships toward a group—so in the Spiritual Octave of digit significances we have the pioneering, the pairing, and the group contact ideas consistently carried out.

Seven is the Pioneering number in the Spiritual Octave; Eight is the Partnership digit; Nine is the number expressing the soul's relationship toward the group—which up in the spiritual cycle means society at large.

But because we are now considering maneuvers up in the arena of Eternal Verities, the practical application of

these digits takes forms that have significances peculiar to themselves.

Uniformly we find that a person whose name or life-path reduces to Seven is either a natural psychic, or highly intuitive, or has an instinctive yen for probing into the mystical, occult, or metaphysical. It is not difficult to conclude why this should be so.

Pioneering in the Spiritual Cycle would naturally take the form of first fumbling steps in exploring the supra-natural, or that which is immediately above the material.

When one sets out to explore the higher octaves of being, one must first of all "learn the ropes" or become familiar with those mental processes by which it is accomplished. So clairvoyance, clairaudience, the deliberately-induced phases of Inspiration, and the manifested powers of other people with adept super-senses, intrigue the attention.

One clever writer on Numerology has aptly described it that "Number Seven people are most readily concerned with theories and fundamentals."

Whatever "breaks the ice" or gives the spirit-soul rudimentary grasp of the tenets of true altruism, usually distinguishes the temperament of the Seven.



As a rule we find that the Number Seven person wants, above all else, quiet and reasonable solitude in which to live his spiritual life, he is easily disgruntled with the bustle and drive of the commercial world, he resents the new, sudden, or upsetting—in other words, he dislikes the drama in Change—is given to analyzing, dissecting, studying, and because of these temperamental distinctions is inclined to be shy and ill at ease in practical contact with others.

When maturing altruism begins to pair off, or show an inclination to function in partnerships of any kind, we arrive at the Eight designation. And it translates into big affairs and the ability to

handle them with ease and expertness. The Eight person loves construction, organization, management, accumulation. He wants success in material matters but more or less for the sensation of personal triumph over circumstance more than for its attending emoluments. ✿ ✿

Usually the Eight person is generous, large-minded, has strength, enthusiasm, and courage, and while dominant and exacting, never spares himself and has a propensity for being intolerant of weakness in others.

The Eight person is mating with the eternal values in life, and therefore we often term Eight the "worldly success" number. ✿ ✿

We most commonly find Eight's to be commercial magnates, manufacturers or builders on a wholesale scale, big-bored executives and successes in Big Business. ✿ ✿

The Eight is, in a fashion, applying the laws of intuition and inspiration to material affairs but not for personal profit solely, rather for the sheer sake of succeeding and becoming above the average in practical pursuits.

Eight is a strange combination of the spiritual operative and the material arena, and the product is all that the circumscribed person envisions as Success.



THE NINE person, we might put it, cuts loose from the materialistic altogether, and embarks upon a career of pure altruism for the sake of altruism's compensations to his own unfolding spirit. It is not so much that the Nine person is the totality of all the number-significances that have preceded Nine, as that the Nine person would live his whole career predicated on eternalities and let lesser items making up earth-life get along without him. The Nine person, in other words, has reached that state in his cosmic grasp where he perceives the folly of an interest in things that are transient and is the more inter-

ested in whatever pursuits will thereafter profit him, no matter in what octave or condition—incarnate or discarnate—he finds himself functioning.

Number Nine's therefore are natural-born artists, teachers, healers, preachers, reformers, writers, composers, doctors, philanthropists, and humanitarians. They are functioning in roles where a dispassionate interest in the pursuits of life is working out toward the whole social group. So they give freely of their emotions in all forms of expression, and work best in those departments of life where inspiration, generosity, sympathy, and toleration are most in evidence in inviting success.

It is folly to berate a number Nine person for being careless with money or not appreciating its value. A Number Nine person does appreciate the value of money, but only for the good which money will accomplish when in action.

¶ It is folly to expect that the emotions of a Number Nine person can be concentrated on one person to the exclusion of all others. Number Nine's have reached that place in their estimates of human life that they usually behold something worth loving in all those with whom they come into contact. For this reason they are too often misinterpreted as fickle or unstable. They are not fickle or unstable so much as universalized in their emotions, and none can selfishly attract them to fanatical monopoly of himself.

So we have the three octaves: Action, Mentality, and Spirituality, with the three manifestations in each: Pioneering, Partnering, and Social Contacting.

¶ If we know a person's full christened name, and his accurate birth-date, we therefore have an open chart to his temperament, his likes and dislikes, his urges and inhibitions, his strengths and his weaknesses.

It is infallible, all of it, because it is Cosmic Mathematics.

Now let us see how the decision is arrived at, to enter mortality upon one of these numbers.

all of a Sudden!

☐ All of a sudden the press of the nation is crammed with screechings about the beauties of "democracy!" The Fascist nations are imperiling our American "democracy" say the agents and propagandists for subversive foreign governments. Editors and lawmakers pick up the hue and cry. We are suddenly adrift in a great sea of blither about Democracy. And not one in fifty of the publicists, parroting what they have been taught to parrot, knows what Democracy truly is!

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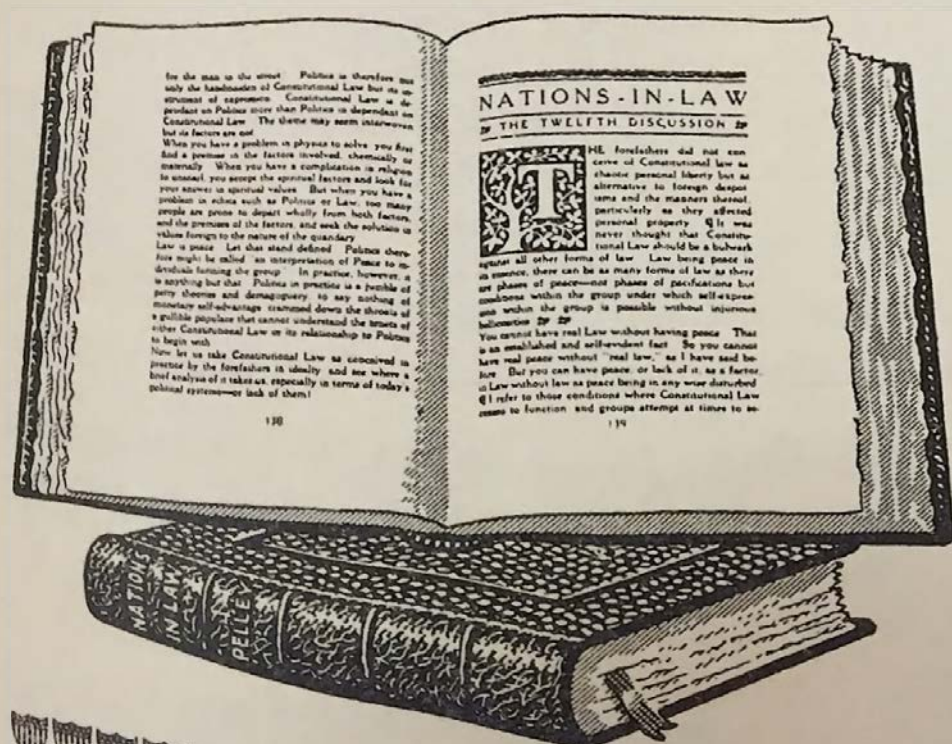
By William Dudley Pelley

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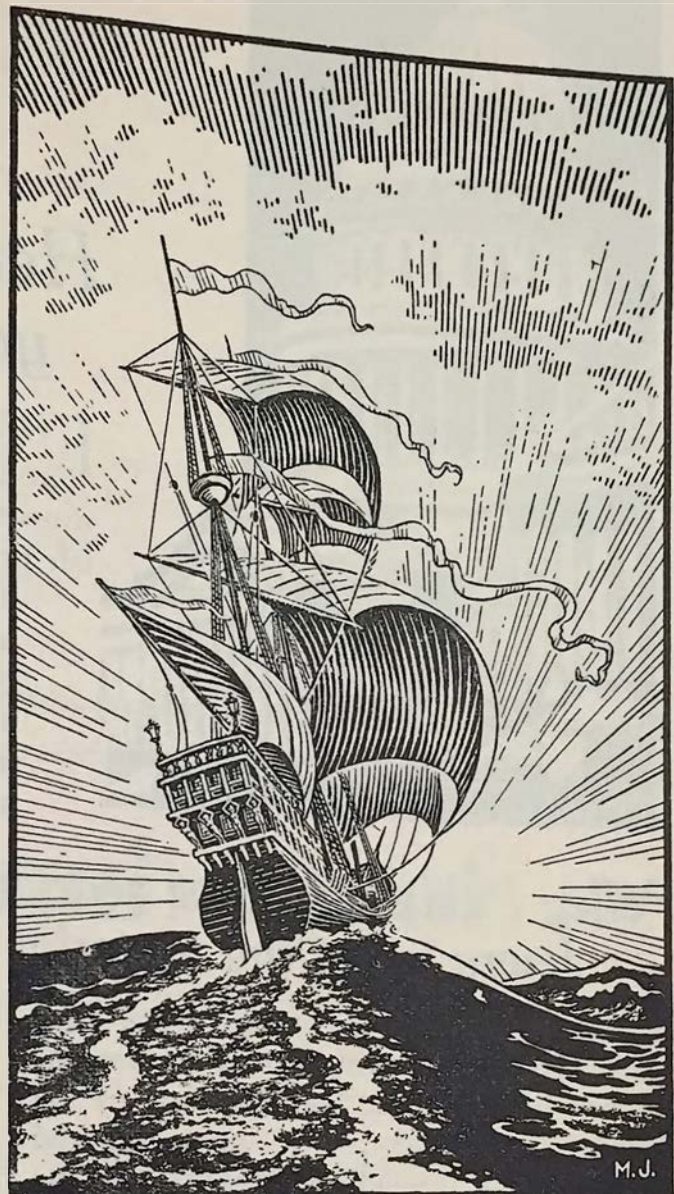
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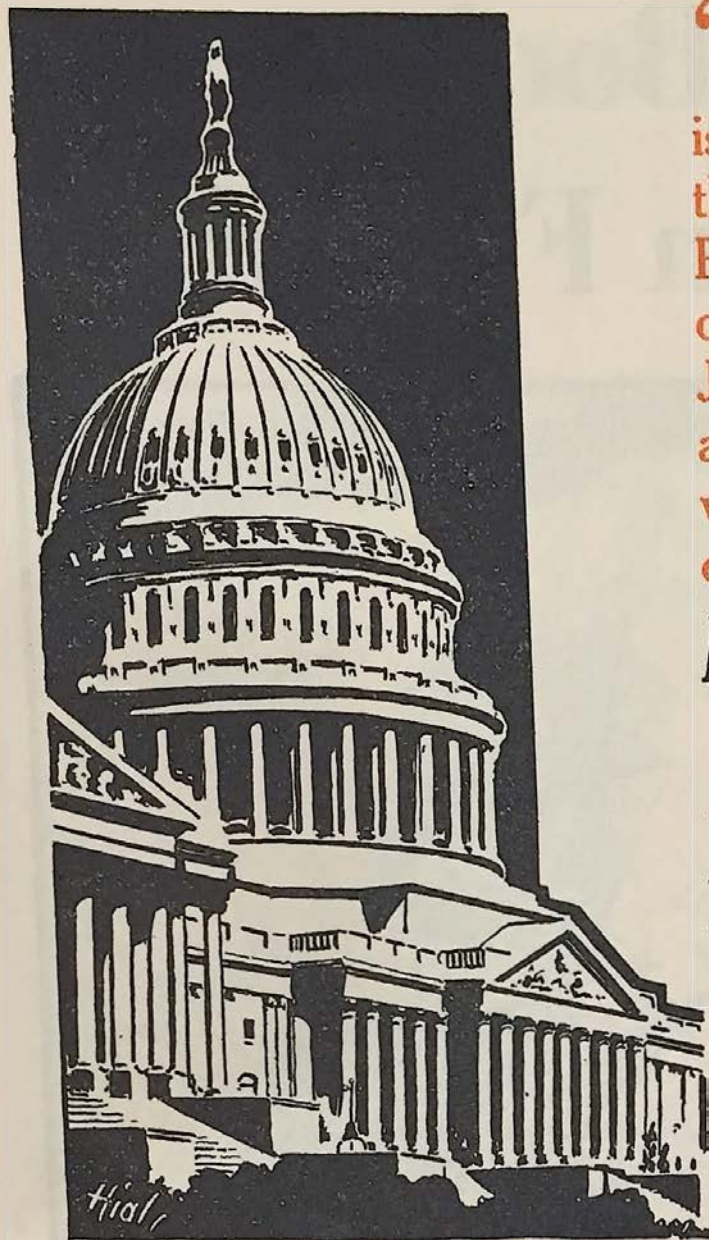
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is the title of a remarkable new booklet that has just come from the presses of Pelley Publishers containing attestments out of the mouths of the world's leading Judaists that Communism and Judaism are synonymous. Jews brag that they will alter our form of government and exterminate our hated Christian religion.

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you have long awaited!*

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that offers you in concentrated form, page upon page of statements out of the mouths of Jews both high and low, that they are the originators and backers of Communism, and that they hope through its success to thereby dominate the Christian-Gentile nations of the earth. **Shall we let them do it?**

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Edited Monthly by William Dudley Pelley

If you show the courage to fight, you get the chance of the odds; if you lack courage to fight, you get no chance at all!

VOLUME VII

ASHEVILLE, N. C., JULY 7, 1937

NUMBER 2

Will Congress Punish Patriots at Command of the Jews?

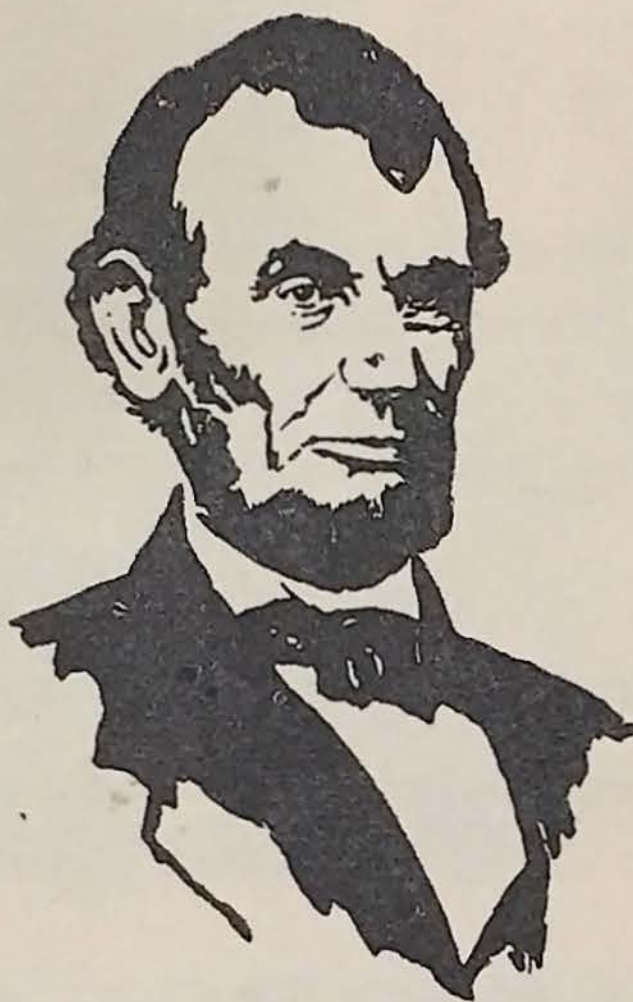
BEFORE another issue of this publication reaches its readers, a new Congress will have reassembled and Franklin D. Roosevelt will have taken a second Presidential oath to uphold the Constitution . . . Congress will be a Congress of Jews, the out-
man for which will be a Jew, Samuel Dickstein of New York.

Samuel Dickstein and his bloc of fellow Jews will be squirming as with an attack of red ants from almost the first hour that the new session opens, to get a resolution introduced authorizing an appropriation of sizable federal money to begin an immediate and drastic probe of what these racial partisans call "un-American activities" . . .

These "un-American activities" will be represented to congressmen as Communist activities, Nazi activities, any and all activities that do not seem to preserve what is popularly known as the American tradition.

The idea of the resolution will be to make it appear to the solons of the nation that the very foundations of the Republic are in danger, that an undercover "army" exists only awaiting the psychological moment to overthrow constituted government, that if this "army" is not ferreted out and adequately smashed in its inception another year will see it militantly bringing American institutions down to collapse . . .

That is what Sammy will hysterically propound to all



and sundry in the House, probably putting all the Jewish pressure possible on a preponderant number of congressmen who won't have an idea in the world as to what it's all about, to the end and aim that Sammy and his fellow Jews get busy with their racial probes without a moment's loss of time.

Two years ago, Sammy got enough members in the House to lend sympathetic ear to his hysterical patriotism to secure him a grant of \$30,000 to underwrite the star-chamber sessions of the first Dickstein Committee, officially known as the McCormack Committee.

Sammy got nowhere with his probe, he found out nothing of value, he proved nothing because there was nothing to prove, but he did take reams of nefarious and bogus testimony about the activities of an organization known as The Silvershirts and this testimony he incorporated in a libelous and untruthful report to the Congress which no one paid any

attention to and which was not substantial enough to use as a basis for concrete legislation. *What was there to legislate against?*

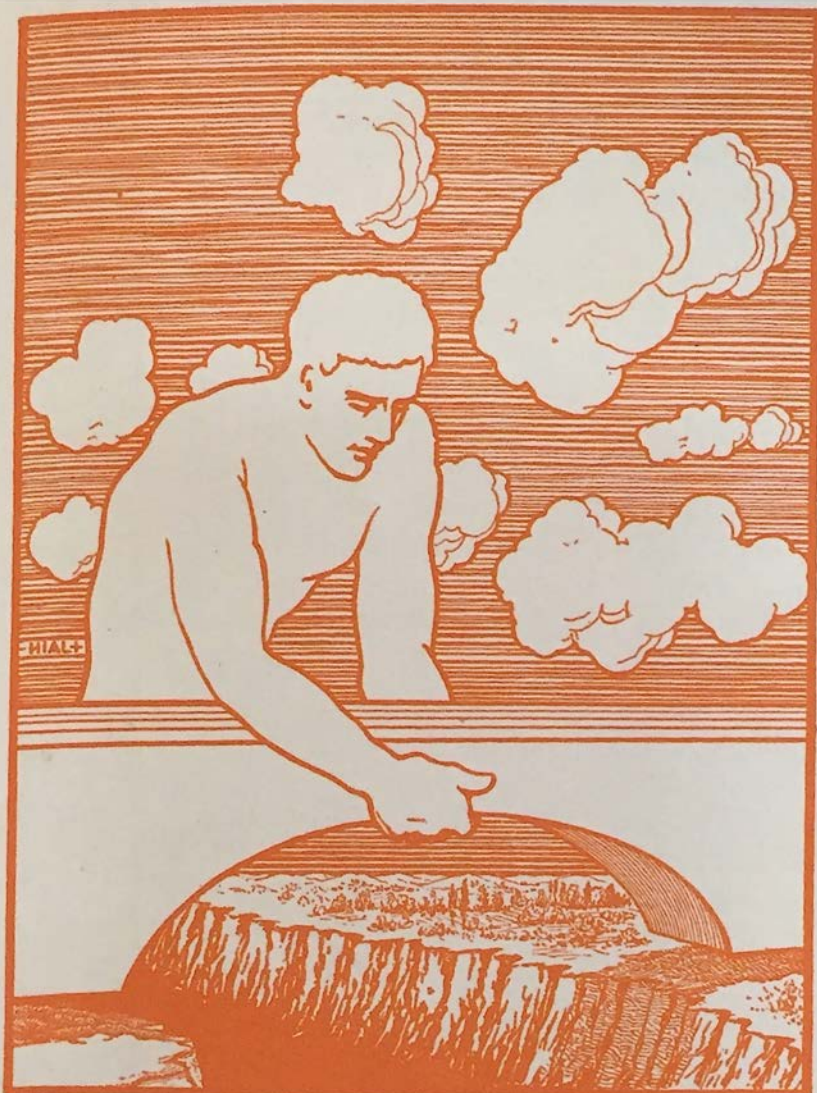
Now Sammy, who is obviously making a career of frenzied denunciation of a Nazism which does not exist, at least in this country, will engage in a second spasm of tilting at windmills, and ask the bankrupted taxpayers of the United States to pay the bills.

You Need this Weekly Eye-Opener!

¶ Pelley's *Liberation* of 1938 has constantly been likened to Garrison's *Liberator* of 1838 in its history-making crusade to free this nation from another curse of slavery. Established in 1932, it has been six years printing week by week the uncensored truth about the pro-Communist interests behind the New Deal, the inside story of events in Washington, and the plans and strategies of the Red Jews to make this nation the American Soviet. It costs \$4 a year because it carries no advertising and cannot be sent through the mails second-class. One dollar buys new readers a 2-month trial subscription.

Personally Edited by
WILLIAM DUDLEY PELLE

Laying the Bridge to the Aquarian Future



NO matter what your religious faith, or race, you must concede that great new changes are on their way in, to affect all humanity. Knowledge suppressed for generations is about to be released, altering the institutions of all mankind. This knowledge concerns the fields of—

**ASTRONOMY
GEOLOGY
ANTHROPOLOGY
HISTORY
RELIGION
METAPHYSICS
ECONOMICS**

THERE had to be some course of instruction offered to interested persons who do not wish to be caught unawares in not knowing the exact nature of these alterations as they are introduced.

**The Laying of the Bridge began in
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Ye Have Entertained Angels



Y DEARLY BELOVED: Harken to my voice; that which cometh unto you is sent of me to school you for vaster trials awaiting you; great shall be your crucifixions; great shall be your high vexations with weaker natures 'round you, even as they surrounded me when I sought to do them good. Learn of me and be comforted.

2 The enemy assaileth; he hath found himself a bitterness; he lieth in wait as a lion, as a wolf, as a fox, verily even as a weasel or an adder in the grass;

3 He would rend you cruelly; but in that ye have strength of me, he cannot overcome you. I speak as one who knoweth, who hath lived his many tumults.

4 The matters that trouble you concerning one another are as pits without bottoms, if ye look not for the light in the souls of your brethren.

5 Ye have had it said unto you that man goeth to his long home; verily he goeth not willingly, in that he seeth no reason for the journeying; he hath no purpose that is clearly set before him, therefore he shrinketh from his contacts with Eternity.

6 It is your mission to instruct him in that idealism that I have set before him.

7 There are in flesh certain messengers of mine, sent to do you good; one thought only have they, that they execute my will; it compriseth this command: that ye be protected physically and mentally from too great stress, having as its essence the undoing of your natures.

8 They are instructed to give you sustenance when circumstance assaileth you to that which is unbearable.

9 Some are not seen of eye, others inhabit the bodies of your friends, not aware of their identities, only that they serve as the time for service cometh. I say unto you, ye have entertained angels unawares and knew not whom ye greeted. Ever so be it!

10 I care for mine own through my Minions of Light; I send them to you, ministering. Such is my protection!